THE HISTORY OF THE RELOCATION OF THE THIRD PRESBYTERIAN CHURCH OF NEWARK, NEW JERSEY

MOSES N. DeLANEY

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by

Moses Nathaniel DeLaney
Ph. D.

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THE HISTORY OF THE REORGANIZATION OF THE THIRD PRESBYTERIAN CHURCH

OF NEWARK, NEW JERSEY

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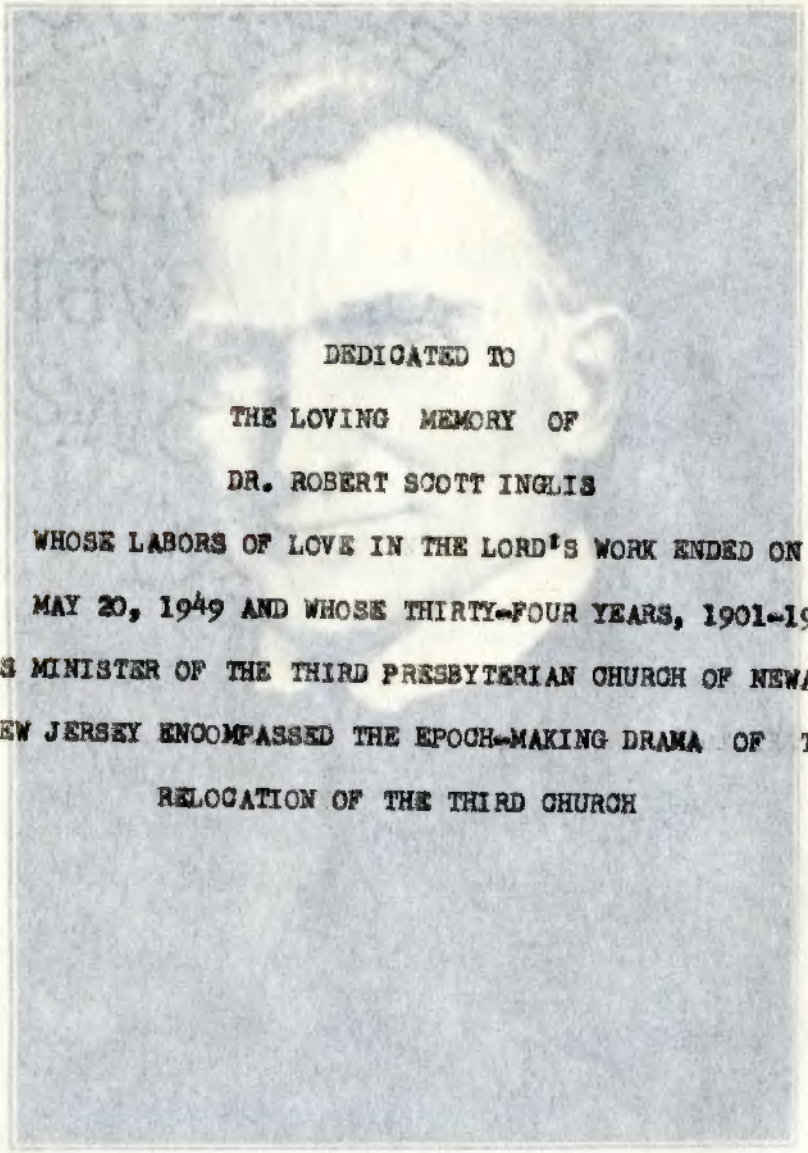

DEDICATED TO

THE LOVING MEMORY OF

DR. ROBERT SCOTT INGLIS

WHOSE LABORS OF LOVE IN THE LORD'S WORK ENDED ON MAY 20, 1949 AND WHOSE THIRTY-FOUR YEARS, 1901-1935, AS MINISTER OF THE THIRD PRESBYTERIAN CHURCH OF NEWARK, NEW JERSEY ENCOMPASSED THE EPOCH-MAKING DRAMA OF THE RELOCATION OF THE THIRD CHURCH

Rev. Robert Scott Inglis, D. D.

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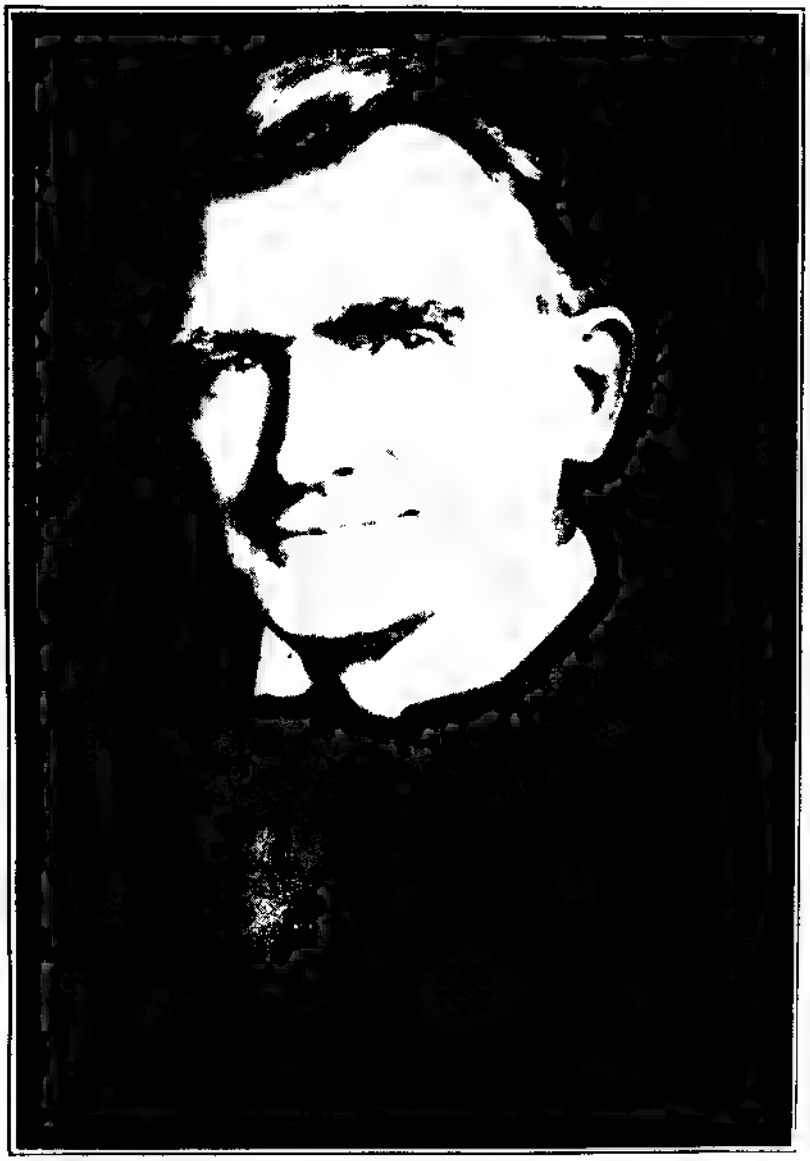

Rev. Robert Scott Foulis, D. D.

AUTHOR'S PREFACE

The history of the relocation of the Third Presbyterian Church of Newark, New Jersey is presented in this series of lectures as an excerpt from a more comprehensive study by the author under the title, "The Interaction between Protestant Churches and Their Social Environment in the Inner City." This study was completed as a doctoral dissertation in partial fulfillment of the requirements for the degree Doctor of Philosophy in the Graduate School of Drew University, Madison, New Jersey in 1959.

The purpose of the study was to appraise the history, guiding principles, concomitant consequences, and implications of the interaction between three selected Protestant denominations with their social environment in the inner city of metropolitan American communities with a pilot study in Newark, New Jersey, 1900-1955. The denominations selected were: The Presbyterian Church in the U. S. A. (now The United Presbyterian Church in the U. S. A.); The Protestant Episcopal Church in the U. S. A.; and the Baptist Church of the New Jersey Baptist Convention. Two churches from each denomination were selected for case history study. All churches were of Caucasian background and were founded prior to 1900. The Third Presbyterian Church illustrated the phenomenon of social interaction by relocation. The significance of its relocation in this present account was augmented by a comparison of findings with those of the other churches included in the more comprehensive study.

The author wishes to acknowledge with deepest gratitude the kindness of the pastor of the Third Presbyterian Church of Newark, New Jersey, the Reverend J. Sanford Lonsinger, the selected members who were interviewed, and other persons who made available to the author valuable resource materials for this study.

Shaw University
Raleigh, North Carolina
January 1, 1960

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Associate Professor of Religion
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CHAPTER I

HISTORICAL BACKGROUND OF THE THIRD CHURCH

The Third Presbyterian Church of Newark, New Jersey was an illustrious example of the complexity of the guiding principles, concomitant consequences, and implications of the decision of a Protestant church to relocate beyond the inner city in the light of radical social changes in its neighborhood. This fact became very evident when viewed in relationship to its historic background.

The history of the Third Presbyterian Church was bound up closely with the history of the First Presbyterian Church and the City of Newark. Five aspects of this interrelated history served to clarify the complex situation involved in the relocation of Third Church in 1914. They were as follows: controversial origin, Puritan descent, close tie with First Church, support of First Church, and long tenure of ministers.

Controversial Origin. The Third Presbyterian Church was an immediate outgrowth of divided preferences in the choice of a minister for the First Presbyterian Church in 1824. The Reverend William T. Hamilton had been "preaching to the congregation for a time." Some were disposed to invite him to become their pastor. Others desired to hear another candidate. "After a violent struggle, in which interference of the Presbytery became necessary, the dissenting group "determined to separate and form a new congregation."[1]

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[1] Jonathan F. Stearns. Historical Discourses Relating to the First Presbyterian Church in Newark. Newark: Daily Advertiser Office, 1853. p. 296.

"Remember the days of old"

1825-1911

FIGURE 1 -- THE THIRD PRESBYTERIAN CHURCH, NEWARK, N. J.
Broad Street opposite Green Street

From the "One Hundredth Anniversary Program"

This group "seceded, built a new house of worship, settled the Rev. Joshua T. Russell as their minister, and constituted ... the Third Presbyterian Church ..., the 6th of June, 1824."[1]

In 1904 attention was called to the fact that there "was good in the division." There was great demand for a third church inasmuch as the community was growing rapidly. However, "on account of the nature of the division" ... "the Third Church was built nearer the First Church than had been contemplated in the earliest efforts at division."[2] The original site of Third Church was on Broad Street, opposite Green Street, as shown in Figure 2. There it was located "less than 1,000 feet from the First Church."[3] The evidence seemed clear that the problem of the relocation of Third Church was rooted in its early history and close proximity to the Mother Church.

Puritan Descent. In 1899, the Reverend A. Nelson Hollifield, the sixth pastor of Third Church, traced the lineage of the original members back to the Puritan settlers of Newark. He pointed out that of the 141 persons who were received into the church from 1824 to April 4, 1825, "more than fifty bore the names of many of the original settlers of Newark." Many more were their descendants and in 1899 there were still descendants who were members of Third Church. The membership was traced back to the "Puritans of Old England."[4] This historic lineage was a prestige factor for Third Church among the churches of Newark.

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[1] Ibid., p. 297.

[2] "Rev. Elijah E. Craven, D. D., LLD: 1854-1887." Newark: n. p., 1904. (Printed program). p. 1.

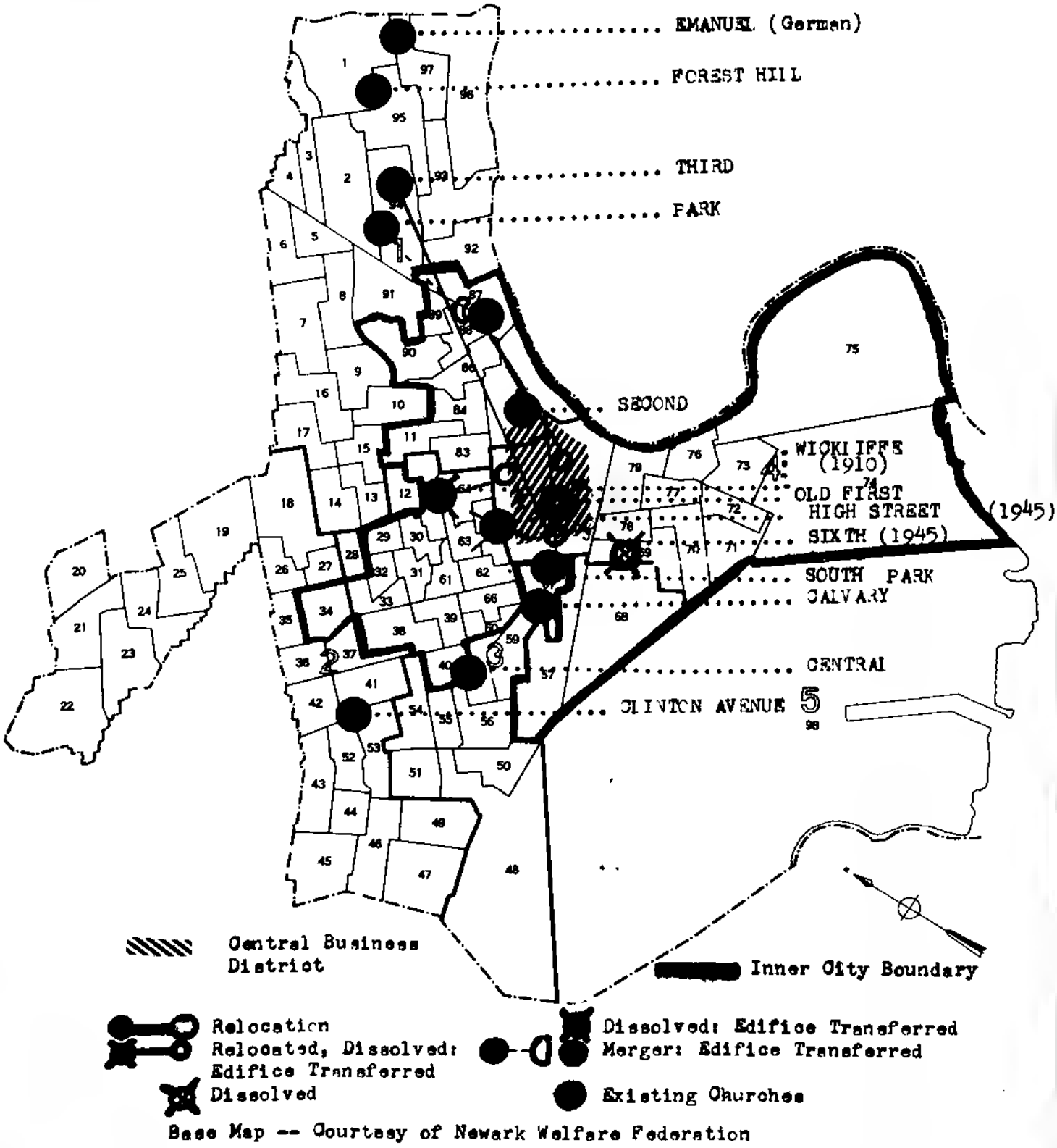
[3] Robert Scott Inglis, Discourse at Laying of the Cornerstone of the New Third Church North, 1915. n. p. See Appendix A for full text.

[4] A. Nelson Hollifield. Remembering the Days of Old: 1824-1899. (Newark: Printed by the Session, 1899). pp. 29-30.

[illegible]

FIGURE 2

THE GEOGRAPHIC RELATIONSHIP OF THE THIRD PRESBYTERIAN CHURCH TO SISTER CHURCHES IN ITS FORMER AND PRESENT LOCATION, 1958



Base Map -- Courtesy of Newark Welfare Federation

Close Tie with First Church. There was a close relationship between the First Church and the founding of Newark. The Third Church was an outgrowth of the First Church. Because of the interrelationship and its outcome, it was helpful to review this unique history of the First Church. Significant facts were revealed which affected considerations involved in the relocation of Third Church.

Walter B. Nichols characterized "Newark and the Church" as "originally one organization." The New Haven colonists came as a church from Connecticut. The Proprietors guaranteed "that their ecclesiastical organization should be supreme and undisturbed." The church and political town were united. "The choicest of their lands" were devoted to the support of the church; "and for more than fifty years the government of the town was essentially a government by and for its church."[1]

For the magnitude of "the choicest of their lands" devoted to the support of the church Stearns described "Parsonage Lands." From the very beginning of the General Assembly of the Province, provision was made for the appointment and maintenance of ministers. Wrote Stearns:

> In furtherance of their design, to see that religious institutions should be maintained on the freest practicable terms, a grant of two hundred acres of land was made in the beginning "to each parish for the use of their ministers," free from all rents and other charges whatsoever. The people of this congregation being then the only parish in town, early availed themselves of this grant.[2]

The inheritance of the First Presbyterian Church of Newark of significant acres of parsonage lands was thus recorded. The importance of this heritage was of no mean consequence in the relocation of the Third Presbyterian Church in 1914.

---

[1] Walter B. Nichols, "Early Newark as a Puritan Theocracy in Colonial New Jersey." Proceedings of the New Jersey Historical Society. V. New Series, October, 1920. No. 4. pp. 203-294. See also "Newark," Harper's Monthly Magazine. No. CCXVIII, October 1876. Vol. LIII. pp. 662-663.

[2] Stearns, op. cit., pp. 104-105.

[illegible] with First Church. There was a close relationship between the first [illegible] of Newark. [illegible] was [illegible] of the First Church. [illegible] and [illegible], it was [illegible] the [illegible] of the First Church. [illegible] were [illegible] tions involved in the relocation of First Church.

Walter B. Nichols characterized "Newark and the Church" as "[illegible] one [illegible]." [illegible] from Jonathan [illegible]. The [illegible] [illegible] "[illegible] [illegible] [illegible] [illegible]." The author [illegible] [illegible] [illegible]. "[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] port of the country" [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Support of First Church. In spite of the "infelicitous" circumstances involved in the separation of Third Church from First Church, "the measure itself was one for which the condition of the community had long been ripe." Stearns called attention to the fact that the pastor of First Church, Dr. James Richards, "had seen the need of a new church for a long time, but knew not how to effect the object." Thus it was alleged that his reply to lamentation concerning the division was "that what could not be brought about by peaceful means, had been accomplished by contention, and that the result was an occasion for thankfulness."[1]

Stearns cited three expressions of "some kindly feeling" toward Third Church after the division: (1) the house of worship of First Church was offered for the use of Third Church until "their own should be completed;" (2) "seventy-two ... members of the First Church, were dismissed and 'affectionately recommended' to the fellowship of Third ...;" and (3) "two-sevenths of all the real estate owned in 1809," by First Church, "except the church and lectureroom land occupied by them were set apart for their use."[2] Concerning the latter, a Legislative Act was obtained on November 4, 1825, entitled "an act for the relief of the Trustees of the First Presbyterian Church in Newark." This Act set forth the "original source and intent of the church property." The Trustees of First Church were invested with "full power to make conveyance of the lands in those appropriations to the several Churches mentioned therein." The "Churches" were as follows: "Trinity Church in Newark, the First Presbyterian Church in Orange, and the Second and

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[1] Ibid., p. 297.
[2] Ibid., pp. 297-298; cf. "Plan for New Churches," pp. 284-286.

[illegible] in [illegible] Church. In spite of the "[illegible]" circumstances involved in the movement to unite Church and State, [illegible] "the measure itself was one for which the condition of the community had long been ripe." Stearns called attention to the fact that the [illegible] Church, "as a corporate division," had been the seat of a movement for a [illegible], but had not yet been able to secure [illegible] "[illegible] it was alleged that his reply to Immediation concerning the division was "long does well not to be brought about by [illegible] means, but [illegible] [illegible] on [illegible], and then [illegible] on [illegible] transitiveness."[1]

[illegible] Church, [illegible] "[illegible] Church." [illegible]

First Church after the division: In the house of worship of First Church was [illegible] Church [illegible] "[illegible] ... [illegible] of the First Church, were [illegible] [illegible] ..." [illegible] "[illegible] of all [illegible] [illegible]," by [illegible] Church, "[illegible] this [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]." Concerning the latter, a [illegible] [illegible] [illegible] [illegible] [illegible]

Third in Newark, according to the terms before agreed upon between the parties."[1] The purpose of the grant was stated thus, "the same to be held solely and forever for the support of the Gospel in the said congregations, or religious societies respectively, and for no other purpose ... ." Almost from its inception, Third Church was endowed with real estate that became a source of substantial income as Newark grew into a commercial center.

The "old Burying Ground" as occupied in 1892 was shown in Figure 3. The ownership of valuable commercial property by First, Second, and Third Presbyterian Churches was thus evident. This block of land was converted to commercial use. Parcels of land were leased to commercial enterprises on long term contracts that absolved the churches from high taxation. Other lands of Third Church as reported in 1902 were shown in Table 1. The lots were as follows: Block 93, Lot 24, at 907-915 Broad Street; Block 94, Lots 1-3, at 5-10 William Street; Block 93, Lots 36 and 40 on Pearl Street. These valuable holdings of downtown commercial property put the Third Church in a favored position when the question of its relocation came to fore.

Long Tenure of Ministers. From 1824 to 1958, only ten ministers had filled the pulpit of Third Presbyterian Church. The noble succession of ministers was as follows: "Joshua T. Russell, 1824-1829; Baxter Dickinson, 1829-1835; Selah B. Treat, 1836-1840; Horatio N. Brinsmade, 1841-1853; Elijah K. Craven, 1854-1887; A. Nelson Nellifield, 1888-1900; Robert Scott Inglis, 1901-1935; Edward A. Mehns, 1936-1939; E. Clay Frye, 1939-1945;" and J. Sanford Lonsinger, since 1946.[2]

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[1] Ibid., p. 298.

[2] "One Hundred Twenty-Fifth Anniversary Program: The Third Presbyterian Church, Newark, New Jersey, 1824-1949." p. 4.

[illegible], according to the terms before agreed upon between the [illegible] purposes of the grant was stated thus, "[illegible] to be [illegible] forever for the support of [illegible] or related [illegible] to [illegible] ... " Almost from its [illegible] the [illegible] that became a source of [illegible] I [illegible] "[illegible] commercial center.

[illegible] "Old Burying Ground" as compiled in 1927 was shown in [illegible] of valuable commercial [illegible] Construction Guarantee was thus evident. This bias [illegible] however [illegible] use. Parcels of land were leased to [illegible] on long term contracts that absolved [illegible] tenants. Other lots of Third Church as reported in 1927 were shown in Table I. The lots were as follows: Block [illegible], lot [illegible], [illegible]; [illegible], [illegible]; [illegible]-10 William [illegible]; [illegible] [illegible] commercial [illegible] Third Church in a [illegible] condition [illegible] relocation came to pass.

[illegible] from [illegible] to [illegible] [illegible] Nunzio T. Nunzio], [illegible] [illegible]; [illegible]; [illegible];

FIGURE 3[8] *Map IV. Old Burying Ground as now occupied, 1892*

[8]N. J. New Jersey Court of Errors and Appeals. Mayor and Common Council vs. George Watson, et. al. Newark: Ward and Tichenor. 1892. n/ p.

TABLE 1

COMMERCIAL REAL ESTATE ASSESSED TO FIRST, SECOND, AND THIRD PRESBYTERIAN CHURCHES, NEWARK, 1902 AND 1958

Block Number	Lot Number	Street Address	1902,[a] Assessed to:	1958,[b] Assessed to:
93	24	907-915 Broad	Third P. C.	Rialto Theater
94	1	34 William	Trustees, Third P. C.	Same
94	2	32 William	Trustees, Third P. C.	E. L. Battery Ignition
94	3	30 William	Trustees, Third P. C.	
94	5	26-28 William	Trustees, Third P. C.	
94	6	24 William	Trustees, Third P. C.	Sam Forster
94	7	22 William	Trustees, Third P. C.	Sam Forster
94	8	20 William	Trustees, Third P. C.	Sam Forster
94	9	18 William	Trustees, Third P. C.	Sam Forster
94	10	16 William	Trustees, Third P. C.	Sam Forster
93	66	36 Pearl	Third, P. C. Cong.	La Farre Corp.
93	67	40 Pearl[c]	Third, P. C. Cong.	La Farre Corp.
57	101	817 Pearl	First P. C.	First P. C.
57	80	791 Broad	Edgar E. Bond	First P. C.
57	81	793 Broad	George Watson	Second P. C.
57	82	795 Broad	George Watson	Second P. C.
57	94	807 Broad	Marshall and Ball	First P. C.
57	d	808 Broad	d	First P. C.
57	96	809-811 Broad	Marshall and Ball	First P. C.
165	1	814-826 Broad	e	First P. C.
883	39	1024-6 Broad	First P. C. Parsonage	d
57	153	160 Market	First P. C.	d

[a]Newark, Manual of Owners of Real Estate of the City of Newark, New Jersey, (New York: E. Robinson and Company, 1902), pp. 58, 35, 97, 32, 472.

[b]Newark, Essex County Real Estate Directory, 124 Branford Place. (Data secured from clerk during interview, April 3, 1958).

[c]This property was listed as 90 Broad Street in 1958.

[d]Data not available.

[e]This tract included the site of First P. C. which was nontaxable.

[illegible] I

[illegible] TO FIRST, SECOND, AND THIRD PERSONS OF [illegible] NEWARK, 1902 AND 1958

[illegible]	[illegible]	Street Address	[illegible]	[illegible]
[illegible]	[illegible]	217–219 Broad	[illegible]	[illegible] Theater
[illegible]	[illegible]	[illegible] William	[illegible]	[illegible]
[illegible]	[illegible]	[illegible] William	[illegible]	[illegible] Battery Lighting
[illegible]		250 William	[illegible]	
[illegible]		254–258 William	[illegible]	
[illegible]	[illegible]	24 William	Trustees, [illegible]	[illegible] Sam Forster
[illegible]	[illegible]	22 William	Trustees, [illegible]	[illegible] Sam Forster
[illegible]		20 William	Trustees, Third P. O.	[illegible] Sam Forster
[illegible]	[illegible]	18 William	Trustees, Third P. O.	[illegible] Sam Forster
[illegible]	[illegible]	16 William	Trustees, Third P. O.	[illegible] Sam Forster
[illegible]		[illegible] Pearl	Third, P. O. Comm.	La Parre Corp.
[illegible]	[illegible]	40 Pearl[a]	Third, P. O. Comm.	La Parre Corp.
[illegible]	[illegible]	[illegible]	First P. O.	First P. O.
[illegible]	[illegible]	[illegible]	Edgar E. Bond	First P. O.
[illegible]	[illegible]	[illegible]	George Watson	Second P. O.
[illegible]	[illegible]	[illegible]	George Watson	Second P. O.
[illegible]	[illegible]	[illegible]	Marshall and Ball	First P. O.
[illegible]	[illegible]	308 Broad		First P. O.
[illegible]	[illegible]	324–331 Broad	Marshall and Ball	First P. O.
[illegible]	[illegible]	814–826 Broad		First P. O.
[illegible]	[illegible]	1024–6 Broad	First P. O. Parsonage	d
[illegible]	[illegible]	150 Market	First P. O.	d

[a]Newark, Manual of Owners of Real Estate of [illegible] City of Newark, New Jersey, (New York: E. Robinson and Company, 1902), pp. 58, 55, 97, 32, 472.

[b]Newark, Essex County Real Estate Directory, 1958 Brenford Place. (Data [illegible] of [illegible] Library, [illegible]).

[c]This property was listed as 20 Broad Street in 1902.

[d]Data not available.

[e]The street numbers [illegible] First [illegible] 2, [illegible] was Montgomery.

During the thirty-three years of tenure of the Reverend Elijah R. Craven, the close proximity of Third Church to the First Church, had already claimed the attention of the congregation and the Presbytery. A merger with the High Street Church and other sister churches was considered. The prevailing attitude prior to 1900 was that the time was not ripe for an adjustment.[1]

The difficult task of the relocation of Third Church came during the tenure of Dr. Robert Scott Inglis, 1901-1935. The eyes of the ecclesiastical world were focused upon the complex problem involved in the relocation of Third Church.

CHAPTER II

GUIDING PRINCIPLES IN RELOCATION

The Third Presbyterian Church gave evidence of the complexity of guiding principles that entered into its decision to relocate beyond the inner city. It had stood on Broad Street, opposite Green Street, for ninety years as one of the "historic landmarks" and "leading churches" not only of Newark but of America as shown in Figure 1. The significant principles in its decision to relocate were as follows: close proximity to sister churches, available financial resources, change in mode of transportation, radical social changes, preservation of "the entity of the church," and "the extension of the Kingdom."

Close Proximity to Sister Churches. From the beginning, Third Church was located nearer to First Church than was originally planned in 1809. In 1900 there were six other Presbyterian churches in the downtown and inner city as shown in Figure 2. They were as follows: First Church on Broad Street, near Branford Place; Second Church, at Washington Avenue and James Street; South Park Church, at Broad and Clinton Avenue: Calvary Church, at Pennsylvania Avenue and Gillette Place; High Street Church, on High and Court Streets; and Sixth Church, at Lafayette and Union Streets. Due to this proximity, the state of repairs of Third Church, and available resources, the Third Church was asked by the Presbytery to relocate.[1]

Available Resources. The importance of financial resources in the relocation of Third Church was accented by contrast. One of the

---

[1] Ibid., n. p. See Appendix A.

CHAPTER II

GUIDING PRINCIPLES IN RELOCATION

[illegible] Third Presbyterian Church were evidence of the complexity of [illegible] guiding principles that entered into the decision to relocate [illegible] the larger city. It had stood on Broad Street, [illegible] for ninety years as one of the "historic landmarks" and "leading churches" not only of Warren but of the region as a [illegible]. The [illegible] principles in the decision to relocate were as follows: [illegible] the greater churches, available financial resources, change in [illegible] of [illegible], [illegible] social [illegible], [illegible] "[illegible] of the [illegible]," and "the extension of the Kingdom."

Proximity to [illegible]. From the [illegible], the Church was located nearer to Third Church [illegible] in 1[illegible]. In 1[illegible] [illegible] and other [illegible] terrain [illegible] in Figure 2. The [illegible] that Lincoln on Broad Street, near Tremont Street Church, at [illegible] Avenue and James Street; North [illegible], at [illegible] and Mitchell Avenue; Calvary Church, at Pennsylvania Avenue and Willetta [illegible] Street Church, on [illegible] and Court [illegible], at [illegible] Union Streets. Due to this proximity, the state of [illegible] of Third Church, and available resources, the Third Church was asked by the Presbytery to relocate.[1]

Available Resources. The importance of financial resources in [illegible] location of Third Church was accented by contrast. One of the

---

[1] [illegible], p. See Appendix A.

main reasons that the Walnut Street Baptist Church remained in the inner city was because of the lack of funds for this purpose. The Third Presbyterian Church was described as a wealthy church. The Church itself possessed vast resources of wealth and its membership constituted prominent wealthy citizens of Newark. In 1825 Third Church was granted "two-sevenths of all the real estate" owned by First Church for the support of the Gospel forever. In subsequent years these resources increased in value as was evident from the reports.

First, the Newark Ledger reported the conflict involved in the relocation of Third Presbyterian Church about two years prior to its consummation. In this report reference was made to, "Vast Wealth at Stake." The following reconstruction of this slightly mutilated newspaper clipping seemed to bear the general sense of the report:

> The dramatic element of the conflict was in the fact that there were involved many hundreds of thousands of dollars. The question of the disposition of the Third Presbyterian Church was to be decided which for ninety years had been a landmark of the City. And, if this Church were to be abandoned, if its spirit and its fold were not to be transplanted to another part of the city, all its wealth would revert to the First Presbyterian Church, an organization already enormously endowed and yet calling upon its congregation for more money at this very time.[1]

It was at this meeting of the Presbytery of Newark that Dr. Inglis "proffered his request for $25,000 required to finish his new Third Church North ...." Likewise, "he explained the details of his collegiate scheme to preserve the entity of his church in a trinity

---

[1]See Figure 4, Appendix B, for full text. Italics were inserted by the writer in reconstructing the mutilated portion of the article.

[illegible]

[illegible]

[illegible]

of churches formed under the aegis of the law of the Presbyterian Church."

Second, about two years later the Newark Evening Star announced the laying of the cornerstone for Third Presbyterian Church South, January 1, 1914. An "$80,00 edifice" was pointed out as advancement of the collegiate system that was initiated about two years earlier.[1]

The superior financial status of Third Church was a major factor in the request that it should relocate. When the collegiate system of a trinity of churches was not consummated, the money from the sale of the Old Third Church property went to Third Church North. Likewise, it was voted by the Presbytery that the endowment would go to Third Church North. The financial heritage of the church was preserved.

The wealthy character of the earlier membership of the Third Church was also emphasized. Business executives of the bank, the lumber corporation, and other commercial enterprises were among the "very wealthy." They lived in the big houses."

From several sources, the wealthy character of Third Church and its constituents was evident. This availability of financial resources was of primary consideration in the decision to relocate Third Church. So great were these resources, in the midst of dissension concerning the choice of a site for the new edifice, two costly edifices were constructed.

Change in Mode of Transportation. Some evidence pointed to change in mode of transportation as a factor in the decision of Third Church to relocate. The clustering of churches in the downtown and inner city was

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[1] See Figure 5, Appendix B.

[illegible]

[illegible]

[illegible] of observers was not remembered. The money from the sale of the Old Third Church property went to Third [illegible] Church, [illegible] Jno. Worth. The financial portfolio of the church was preserved.

The wealthy character of the earlier membership of the Third [illegible] "very wealthy." They lived in the big houses.

From several sources, the wealthy character of Third Church and its [illegible] was evident. Into evidence [illegible] financial resources [illegible] So great were these resources, in the midst of discussion concerning [illegible]

[illegible] Mode of Transportation. [illegible]

See Plate 3, Appendix [illegible].

explained partially as an outcome of the earlier system of trolley car lines. Generally, it was observed that churches located conveniently to trolley car lines. However, during the decision-making period of Third Church, the automobile, especially the old Model T. Ford, was getting to be within the reach of the common man. Churches were made more accessible without respect to location on main trolley car lines.

Radical Social Changes. A fourth set of guiding principles in the relocation of Third Church was radical social changes in the neighborhood. These changes may be classified as follows: the expansion of business and public buildings, the outmovement of advantaged classes, the inmovement of disadvantaged classes, the conversion and demolition of housing.

One of the initial forces which was set in motion in the inner city was the expansion of business and public buildings. The experience of Third Church illustrated this dynamic aspect of change in the social environment of a church. This fact was brought to attention in the sermon delivered by Dr. Inglis, June 14, 1914, during the dedicatory service of the new Third Church in Forest Hill. The report made reference to "reasons for abandoning the old edifice because of the trend of church activity away from the congested centre of the city...."[1] Fifteen years later, the direct relationship of commerical expansion was noted. Furthermore, the Rialto Theater had occupied the former Broad Street site.[2]

The High Street area was formerly "a most beautiful residential street." Many brownstone houses were also on South Broad Street. The Old Burial Ground was encroached upon by business. Branford Place on which many

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[1] "Third Church Dies and Is Born Again," NEN, June 15, 1914.

[2] "Newark of Other Days — Third Presbyterian Church," Newark Evening Star, March 13, 1929.

[illegible]

[illegible] of churches was not consummated, the money from the sale of [illegible]

[illegible] 'very wealthy.' They lived in the big houses.

[illegible]

[illegible] in made of [illegible]ation as a factor in the decision of United Church to relocate. The clustering of churches in the downtown and inner city was [illegible]

[illegible] See Figure 3, Appendix.

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[1] "Third Church Dies and Is Born Again," NEN, June 15, 1914.

[2] "Newark of Other Days — Third Presbyterian Church," Newark Evening Star, March 13, 1929.

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[illegible] or a [illegible] of the [illegible] means of traffic or [illegible] lines. [illegible] or very [illegible] [illegible] [illegible] to traffic our lines. However, during the decision-making period of Third Church, the automobile, especially the old Model T. Ford, was getting to be within the reach of the common man. Churches were made more accessible without respect to location on main traffic or lines.

[illegible] Social Changes. A fourth set of guiding principles in the [illegible] [illegible] as follows: the expansion of business and [illegible], [illegible] of [illegible], [illegible] movement of [illegible].

[illegible] was the expansion of business and public buildings. The experience of Third Church illustrates [illegible] movement [illegible] sermon delivered by Dr. Ingle, June 14, 1924, during the dedication [illegible] "reasons for abandoning the old edifice because of the [illegible] activity away from the congested centre of the city...."[illegible]

[illegible]

[illegible] "Church Lies and Is Born Again," MEN, June 15, 1[illegible]

"Church of Other Days — [illegible]," [illegible] Star, March 15, 1929.

business establishments located was cut through it. The bodies of the founding fathers of Newark were exhumed and buried elsewhere.[1] The old Fire Station on Broad Street was demolished. Stores were built from William Street on Broad Street up the the Church. Meanwhile, many people lived on the other side. The City Hall and many other buildings in the area were constructed during this same period.

The second feature of this dynamic process was the outmovement of the advantaged classes. These residents were generally in a favored position economically, socially, culturally, and religiously. That is, they had the means for providing the finest manifestations of the religio-cultural life. The religious edifices and church budgets reflected their more advantaged position. Informants pointed out this outmovement of the wealthy people from the inner city. They lived "in fine homes on South Broad Street, Orchard Street and in the High Street area. But as business expanded they began to move into the Clinton Hill section. Others moved into the Forest Hill section." The Old High Street Presbyterian Church at Court Street remained today as an architectural gem which reflected the former wealthy character of the neighborhood. Notwithstanding, the outmovement of advantaged classes was in two directions away from the center of the City.

Closely allied with the outmovement of the advantaged classes was the conversion of former single-family houses into rooming houses and apartments. There was a general deterioration of housing. The trans-

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[1] See NEN, April 16, 1916, "Newark Missed A Chance in Failing to Preserve The Old Burying Ground. How Long Neglect and Encroachment of Business Cost the City a Priceless Historical Asset — Removal of Bones of the Founders." Furthermore at this present writing the encroachment of business continues. See Newark News, April 24, 1958, "Cemetery of Old First to be Business Site." See also "Settlers' Graves," NN, May 9, 1958 for protest reaction.

business establishments located was cut through it. The bottom of the [illegible] old [illegible] stores [illegible] in the area were constructed during this same period.

[illegible] reason [illegible] of this [illegible] of [illegible] providing the finest manifestations of the religious [illegible] more advantaged position. Informants [illegible] out this outmovement of th[illegible] "in [illegible] Street and in the High Street area. But as business [illegible] into the Station [illegible] lower [illegible]." The 1 High Street Presbyterian Church at Court Street remained today as an architectural [illegible] with [illegible] worship character in the neighborhood. Notwithstanding [illegible] in two directions [illegible] Station.

Along [illegible] with the outmovement of the advantaged classes was [illegible] business [illegible] speculative. [illegible] of housing. [illegible]

[illegible] Warner Fished A Dingue in Pa[illegible] to Preserve The [illegible] Ground. How Long Hog[illegible] and Encroachment of [illegible] of the Found[illegible]." [illegible] present writing the [illegible] April 2[illegible] First to [illegible] to "Soldiers' Graves." [illegible] for [illegible].

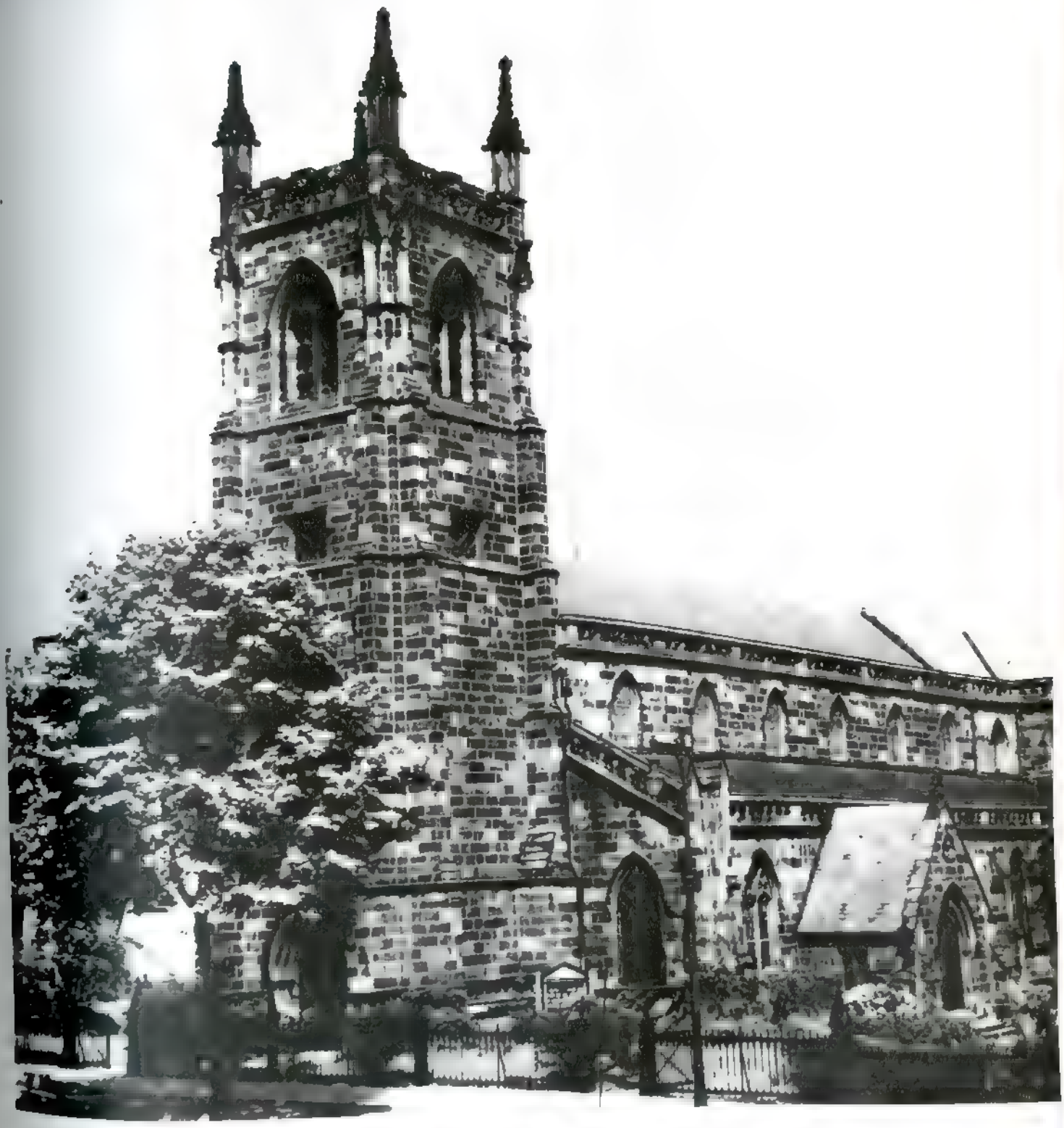

FIGURE 6 -- THE OLD HIGH STREET PRESBYTERIAN CHURCH, NEWARK, N. J. AT COURT STREET, NOW, THE ST. JAMES AFRICAN METHODIST EPISCOPAL CHURCH, 1958

formation of "big houses" into rooming houses was observed by the investigator. It was alleged that "the wealthiest people of Newark" once lived in the inner city. Some of these houses had as many as twenty rooms although they were orginally designed for single-family occupancy. They were easily transformed into rooming houses and apartments as former occupants moved away.

There was also evidence of the demolition of many fine old residences in the area of Old Third Church. It was noted that most of the old brownstone houses were torn down. Notwithstanding a few remained near the Public Library in the Washington Park area. The writer also observed a few in the area of the Old High Street Church. Hence there was a twofold process in which fine old residences were converted into rooming houses while others were demolished in order to make room for commercial enterprises or public buildings.

The third aspect of this process of social change in the neighborhood of Third Church was the inmovement of disadvantaged classes. There was an influx of foreigners and Negroes. It was significant to observe that as early as 1911 there were six areas of settlement of Negroes around the central downtown district. A colony of Chinese appeared on Mulberry Street and of Greeks at Springfield Avenue and Market Street. Other ethnic groups included Germans, Jews, Italians, Irish, and Slavs. Colonies of all of these were identified by The Reverend D. W. Lusk in a Survey for the Newark Presbytery in 1911.[1] The inmovement of disadvantaged classes into the neighborhood of Old Third Church was thus evident.

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[1]Newark, Bureau of Associated Charities. [A. W. McDougall (ed.)]. The Resources for Social Service of Newark, New Jersey. 1st ed. New York: The Knickerbocker Press. G. P. Putnam's Sons, 1912. n. p.

[illegible]

[illegible]

[illegible] buildings.

[illegible] there were six areas of settlement of Negroes around the [illegible]

[illegible]

[illegible] movement of disadvantaged classes in [illegible]

[illegible]

The writer observed the validity of changes described. Many architectural earmarks of a culture that once existed remained in the area. These were reflected in the elegant architectural design of many of the old palatial houses. Although the stones were crumbling and the yards no longer had their previous care, the buildings remained. The way of life of the newcomers stood in contrast with that of their antecedents. Perhaps, this phase of social change in the inner city was emphasized more than any other in the dynamic process of the relocation of Protestant churches beyond the inner city. Henry H. Presler pointed out that in spite of the fact the Chicago Presbytery invested three million dollars in mission subsidy, "the rebellious cultural and ecological forces" prevented the expansion of Presbyterianism.[1] The immovement of disadvantaged classes appeared to be a potent factor in the dynamics of Protestant church life in the inner city.

Preservation of "the entity of the church." In the midst of radical social changes, the Third Presbyterian Church endeavored to preserve its original cultural and religious character. This involved to some extent a continued ministry to historic descendants of the Puritan founders of Newark. Reference was made to the meeting of the Presbytery at which Dr. Inglis presented his plea for the collegiate system in order "to preserve the entity of his church in a trinity of churches formed under the aegis of the law of the Presbyterian Church."

The evidence pointed toward the outmovement of the membership and depletion by death. Both had adverse effects upon the congregation. It was believed that by relocating the church in one of the new settlements,

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[1]Henry H. Presler. "The Effects of Subsidy on Presbyterian Churches in Metropolitan Chicago." University of Chicago. Ph. D. dissertation, 1948. p. 35.

that is, Forest Hill or Clinton Hill, the vitality of the church might be renewed. Since the outmovement of adherents was in two directions, there was difference of opinion concerning the site of the new location. It was this dilemma that evoked the proposal of the collegiate system of churches. In due time two new church edifices were erected, one in Forest Hill and the other in Clinton Hill. They were named, Third Presbyterian Church North and Third Presbyterian Church South, respectively. Because of complications that ensued, the latter was transferred to Clinton Avenue Presbyterian Church. As originally planned, the two churches, in cooperation with a central church, would form the collegiate system of churches. The Old High Street Presbyterian Church which was dissolved and the property transferred to the St. James African Methodist Episcopal Church, was to be the Third Church Central.[1]

The governing body of the Third Presbyterian Churches would form one board of trustees and elders along with the ministers of the three churches. The plan proposed that the ministers would alternate in presiding over the sessions of the governing body. Notwithstanding the plan and the erection of the two new edifices complications arose that prevented consummation. Nevertheless, the vast outlay of funds "to preserve the entity" of Third Church under the collegiate system was, apparently, unparalleled in American Church History.[2]

"Extension of the Kingdom." Finally, a major consideration in the relocation of Third Church was the extension of the Kingdom of Christ in Newark. At the momentous meeting of the Presbytery, Dr. Inglis made this the basis of his plea. The Newark Ledger gave the following report:

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[1] See Figure 5, Appendix B.

[2] See Figure 4, Appendix B.

[illegible] Forest Hill and the other in Clinton Hill). They were named, first Presbyterian Church North and Third Presbyterian Church South, respectively. [illegible] Avenue [illegible]. [illegible] Church which was dissolved and [illegible] Large African Methodist [illegible].[1]

[illegible] body of the Third Presbyterian Churches would form one [illegible] along with the [illegible] of the three churches. The plan [illegible] of the two new edifices completions cross that prevailed communication. Nevertheless, the vast outlay of funds [illegible] Church under the collegiate system was, apparently, unparalleled in American Church History.[2]

[illegible] At the momentous meeting of the Presbytery, [illegible]

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[1] [illegible]

[2] [illegible]

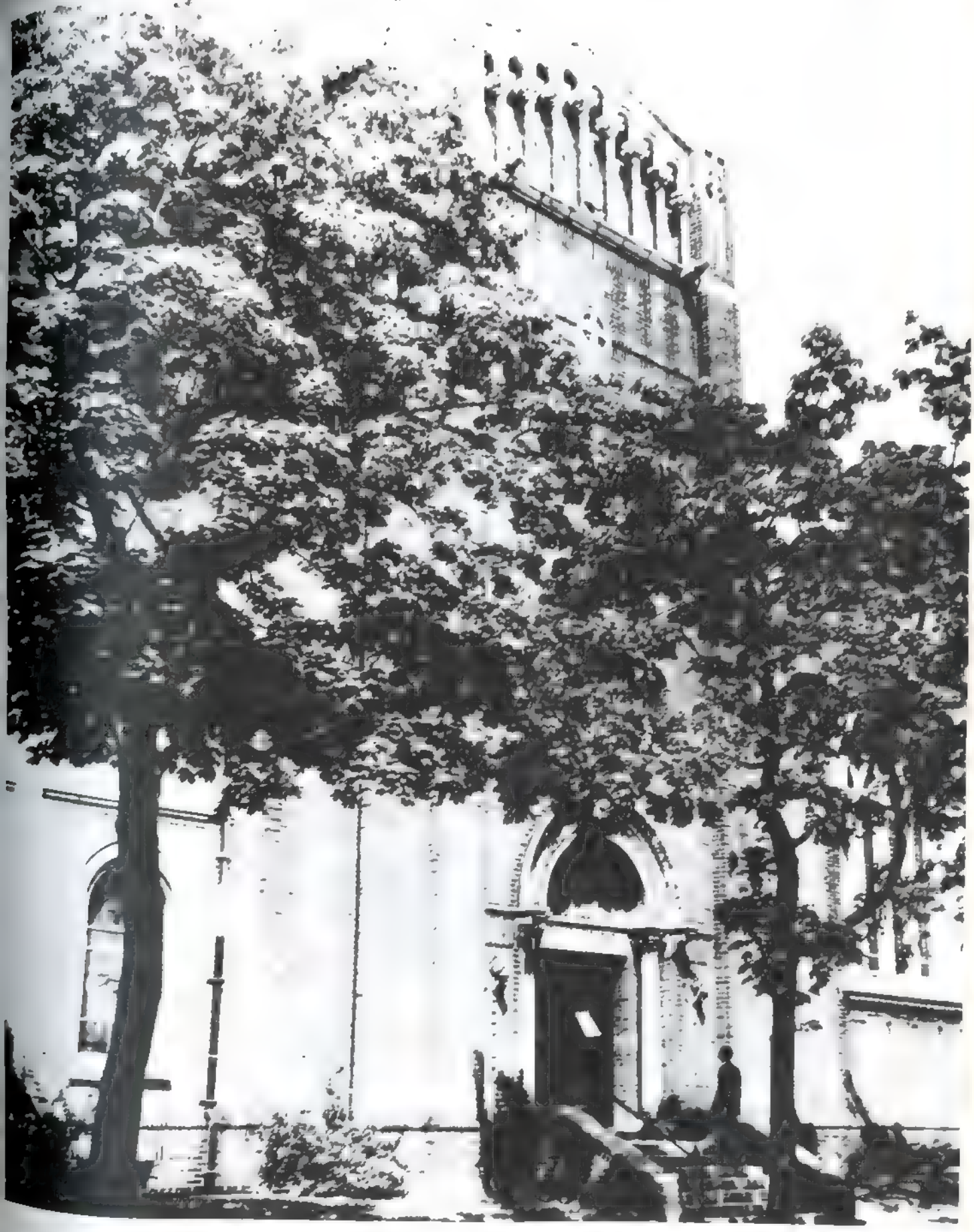

FIGURE 7 -- THIRD PRESBYTERIAN CHURCH NORTH ON RIDGE STREET
AT ABINGTON AVENUE, NEWARK, NEW JERSEY, 1958

"For the wider extension of the Kingdom of Christ in our city."

> This basis of the plea of Dr. Robert Scott Inglis, pastor of the Third Presbyterian Church, for the final sanction of his collegiate plan before the Presbytery of Newark on last Tuesday afternoon, won his point for him and conquered opposition, bitter, insidious and un-Christian.[1]

Some evidence indicated that the opponents in the Presbytery objected to Third Church relocating in Forest Hill. One informant said that some thought it to be wrong for Third Church to move out among the wealthy people. "To this, Dr. Inglis replied: 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of Heaven.' This silenced them."

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[1] Ibid. , Figure 4, Appendix B.

[illegible] of the [illegible] [illegible]."

This week of the plan of Dr. Robert Scott Ins[illegible] of the Third Presbyterian Church, for the [illegible] of his collegiate plan before the Presbytery of [illegible] on last Tuesday afternoon, won his point for him and conquered opposition, bitter, insidious and un-Christ[illegible].

[illegible] the [illegible] Third Church relocation in Forest Hill. One informant said that some [illegible] for [illegible] property." [illegible] through the eyes of a [illegible] dox of Heaven." This silenced them."

[illegible] Figure 4, Appendix B.

FIGURE 8 — THIRD PRESBYTERIAN CHURCH SOUTH, NEWARK, N. J.
ON CLINTON AVENUE AT SOUTH 16th STREET, NOW,
THE CLINTON AVENUE PRESBYTERIAN CHURCH, 1958

CHAPTER III

CONCOMITANT CONSEQUENCES OF THE RELOCATION

The confluence of concomitant consequences related to the relocation of the Third Presbyterian Church was far-reaching and significant. They seemed best understood in the context of the dynamic nature of urban society, problems of denominational strategy, and the distinctive character of the Third Church. They were categorized as follows: the persistence of social change, overchurching, depletion of membership, interchurch opposition, diverse evaluation of the relocation, complications of the collegiate system, new efforts in denominational strategy, removal from site of mission work, enlarged expenditures for mission work, depletion of funds, sale of old burial ground, and restricted uses of income.

Persistence of Social Change. Social history repeated itself within fifty years in Newark. Some changes that occurred in the original neighborhood of Third Church appeared in the new. They were as follows: a second outmovement of adherents, a second infiltration of newcomers, and a second transformation of surrounding dwelling units. Informants indicated that the new neighborhood site of Third Church "had begun to deteriorate. Many of the old residents moved to Short Hills, Montclair and other suburban towns." The sons and daughters of the older residents had moved to the suburbs "where their children can have play space, sunshine and fresh air." The new church edifice had a seating capacity of five hundred people. Notwithstanding, "the average attendance was about 125 on Sunday morning." By comparison this was believed to be an improvement since the coming of the new pastor in 1946.

CHAPTER III

CONCOMITANT CONSEQUENCES OF THE RELOCATION

[illegible]

This former wealthy residential section in Forest Hill was not invulnerable to newcomers. The invasion of Italians in the Forest Hill area was shown as early as 1911. Moreover, we have seen that by 1950, significant numbers of Italians had infiltrated into Census Tracts 93 and 94.[1] It was to the latter that the Third Church relocated in 1914. The Roman Catholic background of the Italians was emphasized during the interviews. The Third Church found fewer potential members as it became engulfed increasingly by Italians who occupied many of the big houses in the neighborhood.

In 1958 informants pointed out that many Jews and Negroes occupied dwellings in the neighborhood of Third Church. There appeared to be a general awareness that "Newark was becoming more Catholic and Jewish." At the same time, it was noted that Protestants were disappearing. Albeit, in 1958, Third Church had a few members of Italian background. An informant explained that they had come from the professional class of Italians. Thus, the persistence of social change in the new neighborhood of Third Church was reflected in its membership.

Overchurching. The relocation of Third Church in 1914 brought no final solution to its problem of denominational strategy in the choice of a site. The close proximity of the Third Church to the Old Park Presbyterian Church edifice which was occupied by the Mount Zion Baptist Church was shown in Figure 2. The present Park Presbyterian Church was a merger with its former Chapel on Highland Avenue. It was also within the one mile radius of Third Church. In addition, the close proximity of the Forest Hill Presbyterian Church to the new site of Third Church was likewise shown in Figure 2. In-

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[1] Moses N. DeLaney. "The Interaction Between Protestant Churches and Their Social Environment in the Inner City." Drew University. Ph. D. dissertation, 1959. Table 14, p. 458.

[illegible] residential section is [illegible] not to-
[illegible] to [illegible]. [illegible] [illegible] 1)
area was shown as early as 1911. Moreover, we have seen that by 1929,
significant [illegible] had infiltrated into Oranges Tracts 2[illegible]
and [illegible]. It was [illegible] that [illegible] relocation [illegible]
[illegible] Orange Catholic [illegible] [illegible]
the interviews. The Third Church found fewer potential members as it
became [illegible] to [illegible] [illegible] [illegible]
houses in the neighborhood.

[illegible] in [illegible] [illegible] [illegible]
[illegible] in this [illegible] of [illegible] Church. [illegible] [illegible]
general awareness that "Newark was becoming more Catholic and Jewish."
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
explained that they had come from the predominantly Italian [illegible] of Italians. There
[illegible] [illegible] [illegible] [illegible] [illegible]
was reflected in its membership.

Overpreaching. The relocation of Third Church in 1931 brought no final
[illegible] [illegible] [illegible] [illegible]
The close proximity of [illegible] [illegible] [illegible]
[illegible] was [illegible] by [illegible] [illegible] [illegible]
[illegible]. The present [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Church. In addition, the close proximity of the Forest Hill Presbyterian
Church to the new site of Third Church was [illegible] shown in Figure 2. In-

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[illegible] "[illegible] between [illegible]
[illegible] to [illegible] [illegible]." Drew University. [illegible] D.
[illegible]
[illegible]
[illegible]

formants expressed a deep awareness of the fact that there were too many Presbyterian churches in Forest Hill and other North Newark areas.

Depletion of Membership. The decline in the membership of Third Presbyterian Church was closely related to the preceding concomitant consequences. There was diversity of estimates concerning the loss of membership occasioned by the relocation of the church. Some informants recalled only a few families who transferred their membership to the South Park Church. Even this was an amicable transfer according to the original plan. Another informant stated that the relocation "caused a three-way split in the Church." It was estimated that approximately of 200 communicants at the time, including their children, "only about twenty-five families went to the new Third Church." The other half, with their children, was split up. Some went to Calvary, others to High Street, and some to South Park Church."

The statistical lifeline on the Third Presbyterian Church showed that the membership reached its peak in 1905 as shown in Table 2. At that time there were 601 adherents. Since that time there was a steady decline in the membership until the lowest point was reached in 1940, with only 272 or a decline of 54.7 per cent since the peak year. From 1910 to 1915, when the relocation was executed, there was a decline from 523 members in 1910 to 430 in 1915, that is a loss of 93 or 17.7 per cent. Although there had been some gain in membership since 1940, the numerical strength of Third Church had not approached its peak of 1905.

This depletion of membership was even more noticeable in the Church School. Here the peak year was 1900 with 370 members. Thereafter, a steady decline ensued. By 1945 the enrollment dropped to 70, the lowest point, or

[illegible] appeared a deep awareness of the fact that there were too many [illegible] churches in Forest Hill and other North Hawaii areas.

[illegible] The decline in the membership of Third Presbyterian Church was closely related to the preceding consistent [illegible] [illegible] remained only a few families who transferred their membership to the [illegible] [illegible] "Only about twenty-five families, [illegible] and some to South Park Church."

The statistical [illegible] in the membership until the lowest point was reached in 1940, with only 272 or a decline [illegible] per cent since the peak year. From 1940 to 1945, when the reports were accurate, there was a decline from 325 members in [illegible] Third Church had not approached its peak of 1922.

[illegible] School, [illegible] [illegible] approximately [illegible] to 75, [illegible] point, or

TABLE 2

MEMBERSHIP TRENDS IN THE THIRD PRESBYTERIAN CHURCH, NEWARK, 1900-1955[a]

	CHURCH			CHURCH SCHOOL		
Year	Number	Change Number	Change Per cent	Number	Change Number	Change Per cent
1900	588	—	—	370[b]	—	—
1905[b]	601	23	3.9	365	-13	-3.5
1910	523	-78	-14.9	348	-17	
1915	430	-93	—	185	-63	—
1920	391	-39	-9.0	120	-65	-35.1
1925	330	-61	-15.6	130	10	8.3
1930	392	62	18.7	132	2	1.5
1935	325	-67	-17.0	127	-5	-3.7
1940[b]	272	-53	-16.3	133	6	4.7
1945	443	171	62.8	70[b]	-63	-47.3
1950	456	13	2.9	132	62	88.5
1955	448	-8	-1.7	90	-42	-31.8
Peak[b] of. Lowest		-329	-54.7		-300	-81.0

[a]Minutes of the General Assembly of the Presbyterian Church in the United States of America, New Series, 1900-1920; Third Series, 1925-1935; Fourth Series, 1940-1950; and Fifth Series, 1955.

TABLE 2

[illegible]

1930-1939

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

a decline of 81.0 per cent. In 1955 there were 90 members. The statements of informants concerning the depletion of membership seemed well confirmed by the statistical lifeline on membership for Third Church.

Interchurch opposition. The main ground of opposition within the Presbytery to the relocation of Third Church in the Forest Hill section appeared to be ecclesiatical jealousy. This fact was evident from the report on the meeting of the Presbytery. At this time Dr. Inglis requested money to finish the construction of Third Church North. The report was as follows:

> Dr. Inglis proffered his request for the $25,000 to finish his new Third Church North, and upon this request was trained the opposition of the foes of the speaker, foremost among whom were the pastors of the churches supposed to be affected by the choice for the site of the new Third Church North. These were Rev. Mr. McDowell, of the Clinton Avenue Church, and Rev. Frank Lewis, of the Forest Hill Church, now laboring under a heavy debt and jealous of approach of any other congregation.[1]

This opposition was explained to arise from the sense of competition for membership potential in the North Newark area. The consciousness arose that the relocation of Third Church in the area would make for too many Presbyterian churches.

There were already three Presbyterian churches in the general area as shown in Figure 2. Notwithstanding, one of these was the Emmanuel German Presbyterian Church, the others were of traditional Anglo-Saxon background. The latter two churches felt that their field of labor was being infringed upon and thereby some loss of membership potential would occur as a result of the relocation of Third Church North so close to them. Informants indicated some ill feeling concerning the relocation occurred. It seemed to persist through the years.

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[1] See Figure 4, Appendix B.

a decline of 61.3 per cent. In 1933 there were 93 members. The statements of informants concerning the disposition of membership seemed well confirmed by the statistical literature on membership for Third Church.

[illegible] opposition. The main ground of opposition within the Presbytery to the relocation of Third Church in the Forest Hill section [illegible] was evident from the [illegible] necessary to finish the construction of Third Church North. The report was as follows:

> Dr. Inglis presented his request for the $25,000 to finish his new Third Church North, and upon this request was trained the [illegible] the speaker, foremost among whom were the pastors of the churches supposed to be affected by the choice for the site of the new Third Church North. These were Rev. Mr. Maxwell, of the Dilkton Avenue Church, and Rev. Frank Lewis, of the Forest Hill Church, now laboring under a heavy debt and jealous of approach of any other competition.[1]

This opposition was explained to arise from the score of competition [illegible] across that the relocation of Third Church in the area would make for too many Presbyterian churches.

[illegible] occurred. It seemed to persist through the years.

[illegible]

Diverse Evaluation. In historical retrospect, there appeared diverse evaluation of the relocation of Third Presbyterian Church. Some evidence indicated that there were powerful influential persons who were able to "carry things their way." Inasmuch as Church Law was above State Law in New Jersey, an informant said that there was no way to prevent a congregation from doing whatever Church Law permitted. So an awareness of a lot of politics in the church was expressed by this informant.

The minority opinion concerning the relocation persisted. This group seemed profoundly aware of the effect of powerful influential personalities in the affairs of the church. The minority favored having Third Church remain on its ninety-year-old site. It was felt that the church had work to do among the newcomers. Nevertheless, the influential people had their way.

Viewed from the angle of close proximity of the other Presbyterian churches, a strong feeling persisted that it was not strategic for the Third Church to relocate so close to them. This close proximity to Forest Hill, Park, and the Emmanuel German Church was shown in Figure 2. The Park Church was now a merger with the Chapel which it founded. An informant said that Park and Forest Hill churches were in a struggle to raise their budgets with a small membership.

Complications of the Collegiate System. The complications of the collegiate system were unexpected. This arrangement was designed to preserve "the entity of Third Church." Subsequent historical sketches referred to this fact. The explanation was as follows:

> In 1912 the Broad Street building was abandoned, plans for a collegiate system of churches having been contemplated.
>
> Complications not foreseen made such plans impossible, and the congregation now worships at Abington Avenue and Ridge Street, the building being dedicated June 14, 1914.[1]

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[1] "The Third Presbyterian Congregation in Newark: 1824-1924," p. 5 cf. "The Third Presbyterian Church: Newark, N. J.: 1824-1949," p. 5.

[illegible] Lutheran, an statistical retrograde, there appeared diverse [illegible] "early [illegible] their [illegible]." Inasmuch as Church law was above State law in New Jersey, an instrument [illegible] was [illegible] action from doing whatever Church law permitted. In an awareness of a lot of politics in the church was expressed by this instrument.

The minority opinion concerning the reincorporation pertained. This group seemed profoundly aware of the effect of powerful influential personalities in the affairs of the church. The minority favored having Third Church remain [illegible] do among the newcomers. [illegible]

[illegible] the German [illegible] Church was now a merger with the Chapel which it founded. An instrument said [illegible] with a small membership.

[illegible] collegiate system were unexpected. This arrangement was designed to preserve [illegible]. The explanation was as follows:

> [illegible] collegiate system of churches has long been contemplated.
>
> Complications not foreseen made such plans impossible, and the congregation now worships at Atlantic Avenue and Ridge Street, the building being dedicated June 14, 1914.

[illegible] "The Third Presbyterian [illegible]

There was some indication that the collegiate system of churches did not come to fruition because the upkeep of properties was too great. Besides the costs of construction, it was said that the Third Church gave away, as well as, lost a lot of its financial resources. Reference was made to the loss of church property in the area of Mount Pleasant Cemetery which was adequate for three houses. Nonetheless, because of complications concerning the title, the property was given away. This course was followed rather than pursuing an expensive legal procedure in order to establish ownership.

Because of the expense in the upkeep of two new church edifices, after some persuasion, Third Church South edifice was reported as given to the Clinton Avenue Presbyterian Church. The writer observed that the original name, "Third Presbyterian Church South," remained engraved over the entrance of the Clinton Avenue Presbyterian Church, as shown in Figure 8. An informant said that the collegiate system was never put into effect because of the high cost of operation. Hence the Old Third Church removed to its new location at Abington Avenue and Ridge Street.

New Efforts in Denominational Strategy. In spite of the preceding adverse consequences attending the relocation of Third Church, new efforts in denominational strategy have been considered. We noted the difficulty that the other two Presbyterian churches were having in raising their budgets with small memberships. We saw the grave decline in the membership of Third Church. In view of these factors, a new strategy was being considered. Nevertheless, it was handicapped because of the persistence of some ill feeling concerning the relocation of Third Church in the area. Albeit, Third Church had extended the invitation to the other two churches to form a merger with Third Church. These two churches did not have endowment; whereas Third Church

did. An informant said that Forest Hill Church liked the idea but wanted the other two churches to merge with Forest Hill. The future of the three churches remained uncertain.

Removal from Site of Mission Work. The relocation of the Third Church resulted in its removal from the site of the William Street Mission. An informant said that this work began as a Chinese Sunday School. Some of the adults also joined the Church. When Third Church relocated, the First Presbyterian Church assumed responsibility for the project. Meanwhile, the Mission has had a continuing relationship with Third Church. In 1940, the fifty-ninth anniversary of the Mission was observed at Third Church.[1]

Enlarged Expenditures for Missions. The occasion of the relocation of Third Church evoked a decision to use its income from endowment in an enlarged program of mission work. From a circular report there was evidence of generous expenditures for "the wider extension of the Kingdom of Christ" in Newark. Since the relocation "at various times during recent years," appropriations totaling approximately $476,436 were expended, as shown in Table 3. In this manner, after its relocation, the Third Church "determined to use the income of its funds for the wider extension of the Kingdom of Christ" in Newark.[2]

Depletion of Funds. Notwithstanding, the generosity of the Third Church in the expenditure of funds for "the wider extension of the Kingdom of Christ," the resources of the Church were depleted immensely since its relocation. According to a report addressed to the Presbytery of Newark, the following account was given: "During the period, January 1, 1935, to

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[1] "Chinese School Will Celebrate — Was Organized 59 Years Ago by Third Presbyterians," NEN, November 9, 1940. See Figure 9, Appendix B for reference to William Street Mission.

[2] Circular Report on Expenditures of Third Church, n.d., n.p. (Printed).

ion. An informant said that Forest Hill Church liked the idea but wanted the other two churches to merge with Forest Hill. The future of the three [illegible] uncertain.

[illegible]

An informant said that this work began as a Chinese Sunday School. Some of [illegible]

Mission has had a continuing relationship with Third Church. In 1960, the [illegible]

[illegible] The occasion of the relocation of Third Ch[illegible] [illegible] "[illegible]" [illegible] [illegible] "[illegible]" [illegible] [illegible] [illegible]

TABLE 3

ENLARGED EXPENDITURES FOR MISSIONS BY THE THIRD PRESBYTERIAN CHURCH SINCE ITS RELOCATION[a]

MISSION PROJECTS	EXPENDITURES
The Hungarian Church Building.(Organized in 3rd Church) ..... This money was repaid except interest	$ 2,000
Emanuel German Church	$ 100
Work amongst the colored people 13th Avenue Church $150 Bonfield $ 50	$ 200
Central Presbyterian Church	$ 4,586
Wesquahic Presbyterian Church	$ 1,250
Summer Mission Work and Camps	$ 700
Sixth Church, conditional on raising $6,000 fund	$ 2,000
Kearny Church conditional on raising debt $7,000	$ 1,000
Mission for the Chinese, annually Loan to Memorial Church at nominal interest when the property becomes income bearing	$ 35,000
$1,000 annually to Calvary Church for 10 to 15 years $10,000 to $500 annually to Forest Hill for 8 years	$ 18,500
New Third Church South, including furnishing and equipment but excluding $18,500 paid on Chapel	$ 106,500
New Third Church North	$ 125,000
3rd Church Central at High Street (Endowed) $125,000 to	$ 160,000
Total estimated expenditures	$ 476,436

[a]Ibid., n. p.

[illegible] BY THE TRIAL OF PRESBYTERIAN

[illegible]

[illegible]	
[illegible]	
The money was repaid except interest	4,500
[illegible]	
[illegible] nual German Church	$ 120
[illegible] k amongst the colored people	
15th Avenue Church $150	
[illegible] field $ 50	$ 200
Central Presbyterian Church	$ 4,586
[illegible]equable Presbyterian Church	$ 1,270
[illegible]mmer Mission Work and Camps	$ 720
[illegible]th Church, conditional on raising $5,000 fund	[illegible]
[illegible]ay Church conditional on raising debt $7,000	$ 1,000
Mission for the Chinese, annually loan to [illegible]	
[illegible]	[illegible]
[illegible]	
[illegible]	$ 1,000
[illegible] Third Church South, including furnishing and [illegible]	$ 125,000
[illegible] Third Church North	$ 125,000
3rd Church Central at High Street ([illegible]) $125,000 [illegible]	[illegible]
Total estimated expenditures	$ 475,455

March 31, 1941, the financial condition of Third Church continued to deteriorate. The properties were operated at a net loss and large sums were withdrawn for the purpose of the Church, so that liens increased $50,000."[1]

This report stated further that the "three endowment properties" were encumbered. The properties were as follows: "the Rialto Theater on Broad Street, Newark, where the church was formerly located; the property at Broad and William Streets; and property of small value on Halsey Street." The Rialto was "mortgaged to the Howard Savings Institution." As further security, the rents were assigned to that bank and were paid directly to it under the assignment. In February, 1945, the Church had an indebtedness with the bank of $211,000. Meanwhile, the property yielded only $3,000 during the past year. This entire income was retained by the bank. So the Church expected no further income from this property until the debt was "substantially reduced say, to $10,000." At the same time, it was recognized that the bank could "insist on retaining of the rents" until the debt was paid in full.[2]

Likewise, the property at Broad and William Streets was "encumbered by a mortgage for $97,000 held by the Equitable Life Insurance Company and by tax arrears of $11,000." In 1941 the income from the property did not meet the outgo and a deficit was anticipated in 1942. There was also anticipation of the "immediate foreclosure of the mortgage if any of the rents" were used by the Church trustees for pension or any church purpose."[3]

Finally, the Halsey Street property was reported in 1942 as not being encumbered by a mortgage. In lieu, it was "subject to tax liens of $9,500." The net income from the property was "some $1,000." This amount was used

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[1] Morgan P. Noyes, Frank Benjamin, and John O. Bigelow. "Report of Special Committee," Third Presbyterian Church Newark, N. J., October 13, 1942. (Printed, n. p.). p. 5.

[2] Ibid., p. 6. [3] Loc. cit.

March 31, 1961, the financial condition of [illegible]

[illegible]

This report stated further that the "three endowment properties" were [illegible]

[illegible] "[illegible] on 'mighty' [illegible]

[illegible]

debt was paid in full."[2]

[illegible]

[illegible]

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[1] [illegible]

[2] Ibid., p. 6.

[3] Loc. cit.

"to reduce the tax arrears."[1]

In 1942, then, the income from endowed properties of Third Church was encumbered seriously by mortgages and taxes in arrears. At that time it was estimated that the properties were "worth nominally $1,000,000 or so."[2] Even so, the deterioration in the financial condition of these properties altered significantly the status of the Church.

Sale of Old Burial Ground. Through legal action the Third Church was enabled to sell its old burial ground. According to the report, the land was deeded to the Church by Mr. and Mrs. Alexander C. McWhorter, Mr. and Mrs. Josiah B. Howell, Mr. and Mrs. George H. McWhorter, Julia McWhorter and Adriana McWhorter, "bearing date the twenty-second day of June, one thousand and hundred and twenty-four." When the land ceased to be used for burial purposes, an Act enabling the trustees to sell the lands and purchase a new site was secured.[2]

Restricted Uses of Income. Finally, the Presbytery of Newark imposed certain restrictions upon the use of income from endowment by the Third Presbyterian Church. The following statement was made in the report of 1942: "The trustees of Third Church hold valuable properties in trust for the support of the Gospel. Acting with the concurrence of the congregation, they allowed these properties to become encumbered with unpaid taxes of $15,815 by the end of 1934." The report continued: "This was in addition to mortgages of $162,250 which we assume were placed on the property to provide funds for capital purposes. Since 1934, the liens have increased $329,-157, an increase of over $50,000 representing largely rents diverted to

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[1] Ibid., p. 3.

[2] New Jersey, Senate No. 224, An Act Enabling the Trustees of the Third Presbyterian Congregation in Newark to sell lands. n. d. (Historical File: Presbyterian Churches, Newark Public Library. Photostatic copy).

"to reduce the tax burden."

In 1942, then, the income from endowed properties of First Church [illegible]

[illegible]

Sale of Old Burial Ground. Through legal action the First Church was enabled to sell its old burial ground. According to the report, the land was deeded to the Church by Mr. and Mrs. Alexander D. Mokhorter, [illegible] Mokhorter and Adriana [illegible] date the twenty-second day of [illegible] lands and purchase a new site was secured.

Restricted Uses of Income. Finally, the Presbytery of Newark imposed certain restrictions upon the use of income from endowment by the First Presbyterian Church. The following statement was made in the report of 1942: "The trustees of First Church hold valuable properties in trust for the support of the gospel. Acting with the concurrence of the congregation, [illegible] $17,815 by the end of 1934." The report continued: "This was in addition [illegible] an increase of over $[illegible],000 representing largely rents derived [illegible]

[illegible]

[illegible]

Church support." At that time, the Report of the Special Committee urged: "In our opinion, the use of rents without providing for taxes and other current expenses has been a breach of trust. It may be too late to save these properties but we believe the Presbytery should solemnly enjoin Third Church to cease this practice at once."[1]

In compliance with this sense of urgent need, the Third Church was requested to furnish the trustees of the Presbytery of Newark with the following reports: (1) "a detailed statement of the cash consideration," (2) an annual statement in April of "capital and income receipts and disbursements from the mortgage," i. e., "the said investments and 264 Halsey Street," and (3) "a statement that inquiry has been made as to the status of the first mortgage," that is, "(The Howard's) and as to taxes and the result of the inquiry."[2] The Third Church, then, not only sustained great losses through the encumberance of its properties, but was placed under the surveillance of the Newark Presbytery in order to assure liquidation of indebtedness and avoidance of further encumberances. The concomitant consequences of the relocation of the Third Church, therefore, were far-reaching. They ranged from the persistence of social change to the imposed restrictions by the Presbytery of Newark upon the use of the income from endowed properties by the Third Church.

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[1] Noyes, Benjamin, et. al., op. cit., p. 12.

[2] From copy of letter to Third Church from Trustees of the Presbytery of Newark. Attached to restrictions imposed upon Third Church. (Historical File: Presbyterian Churches. Newark Public Library. June, 1948).

[illegible]

[illegible] United Church to cease this practice at once.[1]

[illegible]

endowed properties by the United Church.

[1] Noyes, Benjamin, et al., op. cit., p. 12.

[illegible]

CHAPTER IV

IMPLICATIONS OF THE RELOCATION

Three categories of implications were deduced from the total study of the interaction between Protestant churches with their social environment in the inner city with special reference to those churches that were relocated. The implications of the relocation of the Third Presbyterian Church of Newark were augmented by keeping them within this total context. The categories of implications are as follows: (1) general implications for two relocated churches, (2) specific implications for Third Church,[1] and (3) implications for the three denominations that came under purview in the complete study.[2]

General Implications. The most obvious implications of the decision of the Third Presbyterian Church and the Mount Pleasant Baptist Church to relocate beyond Newark's inner city appeared to be as follows:

First, there was no apparent escape from a dynamic social environment for these two Protestant churches in a modern expanding industrial American city. Several of the land-use and demographic changes which appeared as factors in the decision of the churches to relocate, later appeared in the new social environment of the respective churches. Both churches experienced a second outmovement of adherents and the transformation of a former single-family residential area into a mixed area with various types of multiple dwelling units.

Second, because of the dynamic nature of urban expansion, both churches, in due course of time reflected the heterogeneous ethnic character

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[1] DeLaney, op. cit., pp. 269-272. [2] Ibid., pp. 424-425

of their new social environment. This fact was particularly significant inasmuch as some of the newcomers of diverse ethnic background were included in the membership of both churches. The social character of the constituency of both churches was changed to some degree. Notwithstanding, a factor in the decision of both churches to relocate was the desire to continue a ministry to traditional adherents.

Third, the outlay of funds by both churches in order to relocate was substantial. For the Third Presbyterian Church, this was a factor in the subsequent retrenchment of its resources and the imposition of restricted uses of endowment funds by the Newark Presbytery. Likewise, the Mount Pleasant Baptist Church found itself involved in what was termed "a bad investment" due to the use of surplus funds received from the sale of its old property.

Fourth, for both churches, there appeared to be no basic solution to the problem of denominational strategy by relocation. For the Third Presbyterian Church, overchurching resulted in its new location. For the Mount Pleasant Baptist Church in 1958, there was some evidence that it did not relocate far enough away from its former site.

Fifth, the persistence of social change in the environment of both churches re-emphasized the importance of the geographic area to be served by the local church. In view of the repeated outmovement of adherents, both churches renewed their efforts to serve the people within the immediate geographic area of the church.

Sixth, both churches found themselves engulfed, to a large degree, by Roman Catholic parishes and residents of Roman Catholic background. There was an acute awareness of the diminishing opportunities for a traditional ministry to Protestant adherents. Moreover, attention was called to the fact that there were several Negro congregations in the general area with

continue a ministry to traditional adherents.

relocate far enough away from its former site.

geographic area of the church.

by Roman Catholic parishes and residents of Roman Catholic background. There

large memberships. Thus, it became increasingly difficult for both churches to continue their traditional ministry to Caucasian adherents of Anglo-Saxon stock.

Seventh, the experience of both churches seemed to imply that the continuity of a local Protestant church was directly related to its neighborhood constituency. It appeared to be imperative that the churches were impelled to manifest the various qualities of interaction with social environment which characterized churches that served a dynamic metropolitan American community.

Specific Implications. The Mount Pleasant Baptist Church illustrated the fact that the crisis in which a local church found itself, with respect to a changing neighborhood, impelled the church to adopt an open-membership policy. Thereby, adherence to some traditional doctrine with respect to baptism was modified. This church also illustrated the fact that its decision to relocate was directly related to the expansion of commerce. This expansion of business enabled the church to relocate and to construct a more beautiful edifice. It was also noteworthy that the decision to relocate rested entirely within the authority of this local congregation.

By way of contrast, it was significant to note that the Third Presbyterian Church was advised to relocate by the Presbytery of Newark in view of six Presbyterian churches in the downtown and inner city areas. However, the availability of resources for this purpose was not dependent upon the expansion of business as such. In lieu, by inheritance, this church possessed the financial resources with which to relocate. To be sure, the vast outlay in church facilities was effective in the continuity of Third Church in the wake of radical social changes and the eventual death of the decision-making generation. The implication was that a church must be on the alert to meet and serve the changing social environment of its locale.

[illegible]

Saxon stock.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

American community.

Quality Inn [illegible]. The Mount Pleasant Baptist Church illustrated [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

within the authority of this local congregation.

By way of contrast, it was significant to me to find the Latin Pres-

[illegible]

changing social environment of its locale.

Implications for Three Denominations. From this study of the interaction between Protestant churches and their social environment in the inner city of metropolitan American cities, certain implications for the selected denominations were evident. First, the concept of the parish area was a significant factor in the pattern of social interaction which was assumed by the Protestant Episcopal churches.[1] Because of the historic view of a designated parish, Protestant Episcopal churches in the inner city did not relocate beyond the area. Instead, when confronted with radical social changes, the parishes adapted by transferral of church properties to the newcomers, integrated affiliable newcomers into the parish, or the parish was declared extinct in view of the decline in opportunities for service to traditional adherents. On the other hand, the Presbyterian Church in the U. S. A. and the New Jersey Baptist churches illustrated the phenomenon of relocation beyond the inner city.

Second, implicit in the findings of this study was the heterogeneous ethnic and racial character of many churches of a former homogeneous constituency. That is, the polyglot character of the neighborhood of inner city churches appeared in all four case history studies of Protestant churches in Newark's inner city. Such was found to be the case in numerous other American cities of comparable size. Hence, denominational executives, pastors, and laymen ought to be on the alert to face squarely with a Christian strategy the implications of radical social changes in the inner city.

Third, the cases of inner city churches which survived the radical social changes indicated that the leadership of inner city churches required a special type of training and dedication to the mission of the inner city church. Denominational executives and autonomous congregations might give

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[1] Ibid., pp. 345-346.

Implications for Urban Sociologists. From this study [illegible] inner city of metropolitan American cities, certain implications for the [illegible] assumed by the [illegible] philosophy observers. Because of the historic view [illegible] adherents. On the other hand, [illegible] William Strech in [illegible] the inner city.

Second, implicit in the findings of this study was the heterogeneous ethnic and racial character of many churches of a former homogeneous community. That is, the polyglot character of the neighborhood of inner city in Newark's inner [illegible]. Such was found to be the case in numerous other [illegible] comparable size. Hence, denominational executives, pastors, [illegible] the implications of radical social changes in the inner city.

[illegible] a special type of training and dedication to the mission of the inner city [illegible] not give

[illegible]

special concern to the training and placement of this selected leadership in strategic churches in the inner city.

Fourth, with the exception of the endowed church, it was evident that due care was essential in building up a fund to subsidize the work of inner city churches. Here, the principle of voluntary support was found to be difficult to obtain.

Fifth, the persistence and spread of radical social changes in the metropolitan city indicated that the relocation of a Protestant church may only be a temporary or apparent solution to its problem. Complications which ensued suggested that another type of denominational strategy needs to be found.

special concern to [illegible] training and placement of this selected handicapped in strategic neighborhoods in the inner city.

Fourth, with the exception of the mentioned chapter, it was evident [illegible] inner city churches. Here, the principle of voluntary support was [illegible] be difficult to obtain.

[illegible] authoritative [illegible] with ground [illegible] be found.

APPENDIX A

DISCOURSE AT THE LAYING OF THE CORNERSTONE OF THIRD PRESBYTERIAN CHURCH NORTH, NEWARK, NEW JERSEY, 1913 BY

DR. ROBERT SCOTT INGLIS,
PASTOR

DISCOURSE AT THE LAYING OF THE CORNERSTONE OF THIRD PRESBYTERIAN CHURCH NORTH, NEWARK, NEW JERSEY, 1913 BY

DR. ROBERT SCOTT INGLIS,
PASTOR[1]

The Third Presbyterian Church of Newark was organized in the First Presbyterian Church by members of the latter organization on the 8th day of June 1824. The First Church had been organized in 1667 on ground purchased from the Indians in 1666 by Robert Treat and Samuel Edsal, agents for the town. These original settlers were a colony from what is now the State of Connecticut, shortly before this time, erected into one Province by a Royal Charter uniting the two colonies of Connecticut and New Haven. This arbitrary action of the British Crown resulted in the emigration from Milford, Branford, Guilford and adjacent settlements in the Colony of New Haven of the original settlers of the town of Newark. It was a move undertaken for conscience sake. They were opposed to what is historically known as the "half-way covenant" — which extended the privilege of participating in the government of the colony to those who by their want or personal piety as for other reasons could not or would not become communicants of the Church. To such provision members of the New Haven Colony had from its foundation been strenuously opposed. Their vision in coming to the new world had been to found a church upon the principles of the Word of God and under the same Divine authority to found a state which though separate in its field and function should act in sympathy with the church and be governed by Divine Authority as revealed in the Holy Scriptures. As they had gone alone into the wilderness, purchased the unbroken wilds from

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[1] This discourse was copied by the writer from the original handwritten manuscript.

[illegible]

[illegible]

[illegible]

the Aboriginies they were evidently within their rights to mould for themselves any form of government they chose, in keeping with Divine Righteousness which alone they recognized as supreme. Without a single dissenting vote they decreed, that "church members only shall be free burgesses and that they only shall choose magistrates and officers among themselves to have power of transacting all public and civil affairs of this plantation." The enforced union with the Connecticut Colony made the holding of these principles impossible." "By which," Says Dr. Stearns in his history of the First Church (page 3), "they seem to have supposed that by bringing up their children in the fear of God and excluding from the exercise of power among them those who were not governed by the same principles they might continue to be of one heart from generation to generation." Either for good or evil as the succeeding worlds may determine, Newark therefore was founded by the most puritanical of the Puritans.

As the town grew in size and its commercial activities invited immigrants from many and varied sources this original principle was abandoned but not for many decades after its founding and not until the original settlers of the town had left their impress upon the community, indelible to this day. Many of the families constituting the Third Church were lineal descendants not only of leaders of the emigration to Newark but of the original founders of the New Haven Colony. Some of their descendants are still in our membership today. And Selah B. Treat, a descendant of Robert Treat, pioneer of the new settlement was the third pastor of the Third Church. The crowded condition of the First Church in the early part of the last century made swarming a necessity and in 1811 the Second Church was organized. But the growth of the city and the fact that the population was still almost exclusively Presbyterian made another division desirable.

those who were not convinced by the same principles they might continue to

partisanship of the Puritans.

This was attempted before the organization of the Third Church and land was purchased and the foundation laid for a new church at the present site of the South Park Presbyterian Church. Difficulty was experienced in getting a voluntary exodus form the popular Mother Church to form the new congregation. In 1824 however the First Congregation divided on the calling of a pastor. The minority representing a very influential element of the First Church then withdrew and selected Rev. Joshua T. Russell as pastor. But unfortunately as it appeared later instead of occupying the site that had already been selected they bought property only seven hundred feet south of the First Church. For a number of years both churches prospered side by side. Newark grew and the Presbyterian churches multiplied until with many others farther away there were four large Presbyterian churches at almost the four points of the compass surrounding the Third Church at an average distance of a quarter of a mile. The First, South Park, Sixth, and High Street, while Park and Central were also within a half mile — Calvary, Bethany, and Second within a mile. Central and Park moved out. But the first decade of the new century found still four Presbyterian churches within a half mile circle in the business centre of a bustling city. The prolonged existence of these churches under the changing conditions made possible by the Endowment that had come to two of them the First and Third from lands originally set aside for the suppert of the gospel at the founding of this city. No clearer title to property can be had than that by which these churches hold their property. They are the direct lineal descendants of those from whom they inherited their properties. While the original church was in some respects congregational it was essentially Presbyterian. It held to the same system of standards that the church holds today. It was governed presbyteryally, by a Board of Elders, and in their original home in Connecticut, they had been

associated with other churches in a so-called Synod. The Scotch Presbyterian element was present at the founding of Newark and increased rapidly after the first fifty years so that within that time the church had definitely affiliated with other Presbyterian bodies and selected Presbyterian pastors. For a time it was the largest Church in the Presbyterian denomination except the First Church of Philadelphia and in the beginning of the last century when the Third Church was organized, Newark was the most thoroughly Presbyterian of any considerable town in America. But its proximity to the great gateway to the New World has during the last half century very materially changed its constituency. A large foreign immigration — numbering with their children two-thirds of the population — almost exclusively non-Presbyterian in their origin and even in later days increasingly non-Protestant — has changed conditions for Newark Presbyterianism — especially downtown. The ex-pastor of the First Church was wont to characterize the situation facetiously by saying: "The old people die and go to Heaven while the young people marry and go to Orange."

In 1809 the First Church congregation voted to give two-sevenths of its properties to the trustees of the people who would constitute a Second Church. The same liberal agreement was made with the 3rd Church. A large part of the original endowment has been in the opinion of most men of the present day wasted in being leased or sold at what seems today ridiculously small sums. The decreasing principal and the increasing interests have those latter days made the trustees more zealous in the care of them so that is is not now considered advisable to sell any of the principal. The income has become so large that the Third Church was in a position to consider its occupancy of its field a permanency, irrespective of the numerical strength or financial ability of its congregation. The problem was even easier for the First Church with its very much larger endowments but became

[illegible]

[illegible]

[illegible]

much harder for the unendowed churches because of the competition with the endowed churches.

With decreasing pew rents — decreasing benevolent contributions even when the numerical strength of the congregation increased and constantly increasing expenses, the Third Church faced a few years ago this situation. It competed with the First Church with three times its endowment on the one hand and with three unendowed churches on the other for a field one-half mile in diameter containing in addition to these churches of its own denomination, five Methodist churches, and a Baptist, one Episcopalian, and a Reformed Church to say nothing of Lutheran, Romanist, and Jewish churches. The Third Church could stay, and have all its expenses paid still possessed of a congregation and Sabbath School much above the average numerical strength of the others. But was it worthwhile — especially when it occupies ground worth $20,000 a year and expended a minimum of $15,000 a year if run properly. This was not a new question with the Third Church. But time had intensified it. It had first been broached in Dr. Craven's time and the suggestion that instead of building Calvary Church on Pennsylvania, the Third Church give up the central city field to the First Church and move into the new residence district and build on Clinton Avenue where St. Luke's M. E. Church now stands. In the 75th Anniversary Sermon Dr. Hollifield called attention to the changes which had taken place during Dr. Craven's pastorate — including the falling off of the Presbyterian population and the increasing difficulties of its work. In the 50th Anniversary Sermon Dr. Craven himself had used the expression, "Ours is now in great measure a mission church." But the time was not yet ripe either in Dr. Craven's pastorate or Dr. Hollifield's. On the death of the latter, some of the officers of the Third Church questioned the advis-

ability of calling a successor and suggested the desirability of a union with some other church. However, they constituted a minority and little attention was paid to the suggestion. Early in the present pastorate however informal discussions began to be held. One of them resulted in a conference with the officers of the South Park Church in 1905. But nothing came of it. The discussions however continued. On the resignation of Dr. Lampton as pastor of High Street Church in 1907 an informal suggestion was made by officers of that church, offering to transfer all their rights and titles to the Third Church, take the Third Church name, pastor, and officers as their own on the single provision that they should occupy and work the High Street Church and field. A great meeting of the two churches was held but the Third Church officers declined to entertain the proposition. The discussion continued for several years and when the High Street pulpit again became vacant, 1909, the agitation for consolidation was renewed. At a meeting of the Third Church Session, a resolution was adopted declaring the time had come for consolidation and extension. A joint meeting of elders, deacons, and trustees was called and a similar resolution was adopted. Then followed the appointment of a joint committee consisting of Messrs. J. H. Huntington, Jr., Brewster, Price, Cobb, Murdoch, Portee, C. E. Scattergood and Dr. Read. This committee on February 17th 1910 recommended to the congregation that steps be taken and plans laid to endeavor to effect a consolidation of the High Street, South Park, and Third Presbyterian congregations. The plans failed, and High Street Church called a new pastor. But the discussion continued. The collegiate plan of union with other churches that had been suggested by the pastor now became the idea around which solutions resolved. Suggestions had been made in previous years to move the church into the new

residence district on Clinton Hill and some informal meetings had even been held with members of the new 16th Street Church on Clinton Avenue. In the meantime three elders and three deacons of the Third Church with about 40 members all told had moved into the northern part of the city. The plan was therefore suggested of making the Third Church a collegiate church by building two churches one in the North end and one in the South end of the city. In the residence districts — there to aim at self-support — while the endowment might thus be used by them for extension and mission work in needy fields of the city especially in the centre.

A lot was secured at the corner of Abington and Ridge Streets and permission was asked of Presbytery to build on them. [sic.] As the discussion in Presbytery progressed the plans of the church developed. It was previously resolved November 1909 by the congregation that the time had come for "removal, consolidation, or extension." The Presbytery heartily endorsed the action declaring that the Third Church was not needed in its present location and expressing a desire that it might remove. The Third Church Congregation finally voted to close the Old Church on the 2nd Sabbath of June, 1914 — on the 90th Anniversary of the Church's organization — and in the meantime to have a Third Church North and a Third Church South ready for occupancy by that time. The permission of the Presbytery was finally secured and the plans have progressed successfully to this auspicious occasion when the cornerstone for the Third Church North is laid. The congregation has already voted $50,000 for the help and building of other churches and the Committee in charge of these plans has voted to recommend to the congregation the use for other churches in the city an additional amount totaling over $40,000, a part of this a loan at a nominal

[illegible]

[illegible] — while [illegible] parcels of land [illegible] — [illegible] — while [illegible] parcels fields of the city especially in the center.

[illegible]

field. The congregation has already voted $20,000 for the help and building [illegible] recommend to the congregation the use for other churches in the city as [illegible]

interest. Thus at least $40,000 will be released for extension work in addition to this $200,000 expended for our own buildings — while the largest work of all yet contemplated is still under discussion. The Third Church up to this time has cleared on all its plans without producing any feelings of bitterness or unkind utterances. Many tears have been shed and many prayers offered that while giving up a Sanctuary sacred to many souls it may in the Good Providence of God result on this spot and elsewhere in the saving of many men's souls to the Kingdom of our Lord and Savior Jesus Christ.

[illegible]

[illegible]

[illegible]

APPENDIX B

SUPPLEMENTARY ILLUSTRATIONS

FIGURE 4

Dr. Inglis Won His Point in a Unique Meeting

Final Favorable Disposition of His Third Church Plan Certain to Be Approved.

"for the wider extension of the Kingdom of Christ in our city."

This basis of the plea of Dr. Robert Scott Inglis, pastor of the Third Presbyterian Church, for the final sanction of his collegiate plan before the Presbytery of Newark on last Tuesday afternoon, won his point for him and conquered opposition, bitter, insidious and un-Christian.

The Presbytery meeting of Tuesday was in many ways a remarkable one, one perhaps unique in the history of the church in Newark. Its decisions in regard to the matter in hand have been fully explained, but the dramatic, intense, human interest of the meeting has not been completely illustrated.

Vast Wealth at Stake.

The dramatic element of the con- [illegible] the fact that there were [illegible] was to be decided which for [illegible] years had been a landmark of the city. And, if this church were to be abandoned, if its spirit and its fold were not to be transplanted to another part of the city, all its wealth would revert to the First Presbyterian Church, an organization already enormously endowed and yet calling upon its congregation for more money at this very time.

It was a fight which had reached its crisis, and all the members of the Presbytery seemed to feel this—none more so than the main figure in the battle—Dr. Inglis.

Without delay Dr. Inglis arose and presented his plea. He explained the details of his collegiate scheme to preserve the entity of his church in a trinity of churches formed under the aegis of the law of the Presbyterian Church.

The Opposition's Onslaught.

Then Dr Inglis proffered his request for the $25,000 required to finish his new Third Church North, and upon this request was trained the opposition of the foes of the speaker, foremost among whom were the pastors of the churches supposed to be affected by the choice for the site of the new Third Church North. These were Rev. Mr. McDowell of the Clinton Avenue Church, and Rev. Frank Lewis, of the Forest Hill Church, now laboring under a heavy debt and jealous of approach of any other congregation.

The tactics of these foes of Dr Inglis and his plan, while pursued with a certain degree of restraint were singularly disingenuous. They built the fabric of their dissent upon the insidious plea that Dr Inglis had broken faith with presbytery after he first proposed his plan and it was approved.

But these parliamentary subterfuges of obstruction only reacted upon those who used them. Dr Inglis had forestalled them in his opening address, for he had declared that the opposition to him would take just this form.

But the suave eloquence and persuasive logic of Dr. Inglis were not more effective in defeating his enemies than a bold and splendid address made in his behalf by Dr W. Y. Chapman, of the Roseville Avenue Church, and a [illegible] of convincing logic from the lips of Dr. Pleasant Hunter, of the Second Presbyterian Church.

Two Giants Had Arisen.

Before the reasoning of these two giants in the Presbytery the invidious attacks of the Rev. Messrs. Lewis and McDowell fell flat, and the ill-expressed and ill-conceived support of their less gifted friends was brushed aside as a mere dreary waste of words.

Finally, it is doubtful which most marked the extraordinary character of the meeting, whether the restraint and power and moving sweetness of the words of Dr Inglis or the deadening, crushing force of the addresses of Dr. Chapman and Dr Hunter, both powerful in their manner, unanswerable in their presentation of the points at issue and impressive and noble in bearing and address.

He Establishes a Precedent.

Dr. Inglis rightly spoke of his scheme as unique and as establishing for all time a precedent for the Presbytery of Newark and he arose to a height of eloquence rarely heard in such an assemblage when he declared:

"We were not summoned to this bar to explain our purpose, we were not bidden to defend our course, we were not asked to plead—we came! And, hereafter, none within the rule of this presbytery will dare to build a new church without first observing the law of the precedent which we have set."

One of the noblest points in the address of Dr. Chapman was his outspoken tribute to Dr. Inglis, to the eminently dignified and ingenuous way in which he had conducted his campaign in the long warfare over the question of the disposal of the Third Church, and his rebuke for those who in this very meeting had insinuated unworthy motives as having had lodgment in the breast of Dr Inglis. Such a scathing arraignment is not often delivered in presbytery by one presbyter against fellow presbyters.

Newark Should Be Proud.

Newark has reason to be proud that in her pulpits are such men as Dr. Chapman, and Dr. Hunter, and Dr Inglis, but it is only upon such a momentous occasion, perhaps, that the characters of men of [illegible] type shine forth in all their [illegible]

CHURCHES

Third Presbyterian Church South Corner-stone to Be Laid Jan. 1

$80,000 Edifice Marks Advance in Plans of Collegiate System, Inaugurated Over Two Years Ago by Rev. Dr. Inglis, of the "Old Third."

BOOK REVIEWS

New Third Church, South; Ministers Who Will Aid It

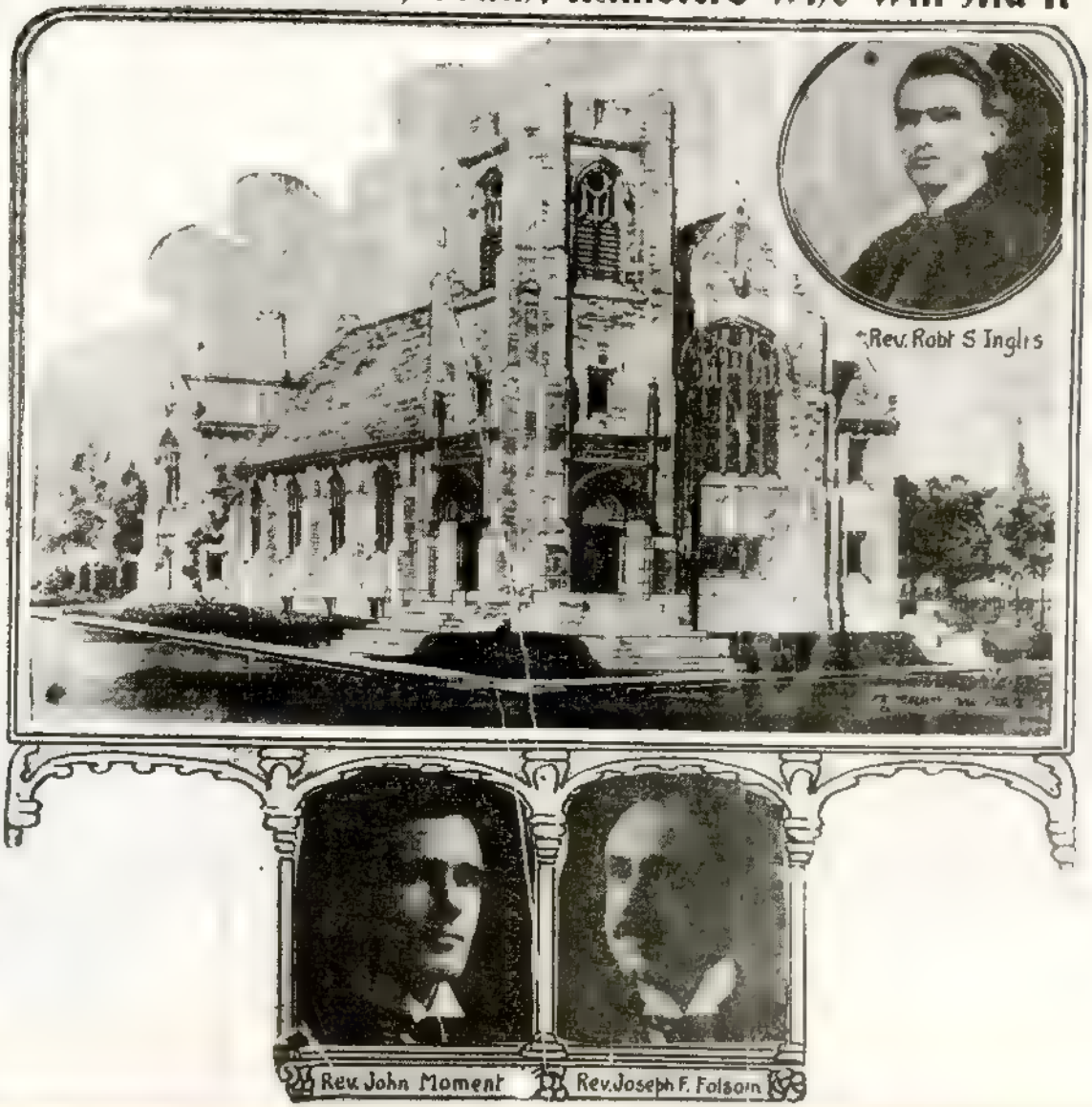

FIGURE 9

NOTES

Mission Committee The William Street Mission Committee will meet on Monday evening September 30th, at the residence of Mr. J. M. Savre

Teachers The Superintendent of the Sunday School has several classes without teachers. He requests that any member of the Church who feels inclined to take a class, and will be faithful, and prompt in attendance, give the subject earnest consideration and let him know as soon as possible.

Church Services Strangers are cordially invited to the Services and work of the Church

Church Calendar Please send notices for the Church Calendar to Mr Robert S. Grummon, 810 Broad Street, before Friday noon of each week

Pews and Sittings For the rentals of pews and sittings, enquire of Mr. F. Bartlett or Dr J. W. Read, at the close of the Sunday morning service; or during the week at their offices, 810 Broad Street and 82 Park Place

Please take this leaflet with you, and keep for reference.

Calendar, September 29th, 1901.

Third Presbyterian Church,

Broad St. opp. Green St., Newark, N. J.

Rev. Robert Scott Inglis, Pastor-elect.

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[illegible] ption of the expansion [illegible] Street residential section of [illegible].

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[illegible] or first church of Newark, translation [illegible] Presbyterian churches.

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